The Christian Century

A Journal of Religion

Arrogance in the Name of Christ
By Reinhold Niebuhr

Germany in Olympic Dress
By Sherwood Eddy

The Economic Problem—And the Earth
By Louis Wallis

Is This Recovery?
An Editorial

Cooperation in Norway
By Paul Hutchinson

SEPTEMBER SURVEY OF BOOKS

15 Cents a Copy • September 2, 1936 • Four Dollars a Year

V53 36 SEP 2 36
XUM

In This Issue

SHERWOOD EDDY

traveler, lecturer and writer, comes perhaps as near to being in close touch with political and economic affairs around the world as any other American. His interpretation of modern Germany is important.

LOUIS WALLIS

is the author of the important book, "God and the Social Process." He lives at Kew Gardens, Long Island.

REINHOLD NIEBUHR

is professor of social ethics at Union Theological seminary, New York.

EDWIN T. BUEHRER

is the pastor of the Congregational Church in Hayworth, N. J.

FRANCIS T. COOKE

is the pastor of the Congregational Church in Bristol, Conn..

W. P. LEMON

is the pastor of the First Presbyterian Church, Ann Arbor, Mich.

EUGENE STALEY

is professor of economics the University of Chicago.

CHARLES M. SHARPE

is the minister of the Congregational Church, Orono, Me.

BLAKE MCKELVEY

is an expert on penology, the author of "History of American Prisons." He resides in Mt. Vernon, N. Y.

W. ANGIE SMITH

is pastor of the Mt. Vernon Place Methodist Episcopal Church, South, Washington, D. C.

FINLEY KEECH

is minister of the First Baptist Church in Harrisburg, Pa.

LEE E. CANNON

is professor of English, Hiram College (Ohio).

Continued on 3rd Column

The CHRISTIAN CENTURY

September 2, 1936

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Staff Correspondents

EDWARD SHILLITO (London)
MARCUS A. SPENCER (Glasgow)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
R. H. MARKHAM (Vienna)
FRANK RAWLINSON (Shanghai)
RAY FREEMAN JENNEY (Syracuse)
E. A. FRIDELL (Seattle)
ROY L. SMITH (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
DON T. TULLIS (Cleveland)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
JOSEPH MYERS, JR. (Kansas City)
CLARENCE A. NEFF (Mexico)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
IVAN LEE HOLT (St. Louis)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
T. MARKHAM TALMAGE (Honolulu)
W. S. ABERNETHY (Washington)
E. W. STODGHILL (Minneapolis)
P. OOMMAN PHILIP (Nagpur)
C. D. BRODHEAD (Philadelphia)
EDWIN T. BUEHRER (New York)
JOHN CLARENCE PETRIE (Memphis)
E. K. HIGDON (Manila)
E. G. HOMRIGHAUSEN (Indianapolis)
EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1935 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1147
- Is This Recovery? 1150
- Cooperation Among the Fjords 1151

Quintus Quiz: N or M 1153

Contributed Articles
- Germany in Olympic Dress, by Sherwood Eddy ... 1154
- The Economic Problem—And the Earth, by Louis Wallis 1155
- Arrogance in the Name of Christ, by Reinhold Niebuhr 1157

September Survey of Books
- An Economic Interpretation of the Constitution of the United States, by Charles A. Beard 1159
- The Hebrew Philosophical Genius, by Duncan Black Macdonald 1159
- Finally: With Paul to the End, by John A. Hutton 1160
- Canadian American Industry: A Study in International Investment, by Herbert Marshall and others 1160
- Christianity and the Social Revolution, by John Lewis, Karl Polanyi, and Donald K. Kitchin 1161
- I Knew Them in Prison, by Mary B. Harris 1162
- The Living Fountain, by Karl Heim 1162
- A Place in the Sun, by Grover Clark 1163
- Raw Materials, Population Pressure and War, by Sir Norman Angell 1163
- Vincent Van Gogh, A Biographical Study, by Julius Meier-Graefe 1163
- Three Bags Full, by Roger Burlingame 1164
- Latin America, by Stephen Duggan 1164
- Moscow Rehearsals: An Account of the Methods of Production in the Soviet Theatre, by Norris Houghton 1165
- Travel in Two Democracies, by Edmund Wilson. 1165
- Religions of Mankind, by Otto Karrer 1166
- Dante Vivo, by Giovanni Papini 1166
- Mexican Martydom, by Wilfrid Parsons 1166
- Books in Brief 1167

Correspondence 1167

The Question Box 1168

News of the Christian World 1169

The New Films 1175

Books Received 1175

Calendar of Coming Events

Aug. 30-Sept. 4. Institute of human relations, National Conference of Jews and Christians, Lawrence college, Appleton, Wis.
Aug. 30-Sept. 6. Institute of human relations, Lawrence college, Appleton, Wis.
Aug. 31-Sept. 3. World conference on faith and order, continuation committee, Clarens, Switzerland.
Aug. 31-Sept. 4. 26th annual summer conference of ministers, Westminster Theological seminary, Westminster, Md.
Aug. 31-Sept. 7. World congress of youth, Geneva, Switzerland.
Sept. 2-6. National conference of Methodist youth, Berea, Ky.
Sept. 6-11. Seminar of religious leaders, Hotchkiss school, Lakeville, Conn.
Sept. 8. Evangelical and Reformed synod of the Northwest, Plymouth, Wis.
Sept. 22. North Minnesota Conference, Methodist Episcopal church, Minneapolis.
Sept. 29. Methodist Episcopal state conference, St. Joseph, Mo.
Sept. 29-Oct. 1. Northern Baptist state convention, Jerome, Idaho.
Sept. 29-Oct. 2. Northern Baptist state convention, Bismarck, N. D.
Oct. 1-3. Northern Baptist state convention, Sparks, Nev.
Oct. 5-7. Northern Baptist state convention, Anoka, Minn.
Oct. 5-7. Wisconsin Congregational annual conference, Eau Clair, Wis.
Oct. 5-8. Northern Baptist state convention, San Jose, Northern Calif.
Oct. 6, 7. Northern Baptist state convention, Dover, N. H.
Oct. 6-8. Northern Baptist state convention, Loveland, Colo.
Oct. 7-11. Northern Baptist state convention, Watertown, S. D.
Oct. 7-11. Northern Baptist state convention, McCook, Nebr.

In This Issue

Continued from 1st Column

THOMAS WOOD STEVENS

formerly director of the Goodman Theater in Chicago and of the Old Globe theater at the Century of progress exposition and at the San Diego fair, late regional director of the Federal theater, is an outstanding authority on the drama.

CHARLES D. KEPNER, JR.

a pastor in Cleveland Heights, Cleveland, is the author of "Banana Empire, a Study in Economic Imperialism."

SYLVIA PASS

is a member of the editorial staff of Willett, Clark and Company.

CLARENCE H. HAMILTON

is professor of the history of religions, Graduate school of theology, Oberlin, Ohio.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LIII CHICAGO, SEPTEMBER 2, 1936 NUMBER 36

EDITORIAL

WITH the German government's rather unexpected but most welcome acceptance of the French proposal for a general neutrality as between loyalists and rebels in Spain and abstention from furnishing aid or supplies to either side, the international tension relaxed to a notable degree. It would be far too much to say that the danger is past, but it is much less imminent than it seemed to be two weeks ago. The situation still bristles with sharp points of international law about which the experts might wrangle for months, as they probably will. For example, when loyal sailors mutiny against their rebel officers and utilize the vessel to interfere with "neutral" shipping which has compromised its neutrality by giving aid to the Spanish rebels, are they guilty of piracy? When Spain declares a blockade upon the port of Cadiz and exercises the right of "visit and search" upon a German vessel attempting to enter, are such blockade and right valid in view of the fact that neither Spain nor any other nation has yet officially admitted that a state of war exists? There are two sides to all such arguments. Italy and Germany doubtless still wish for the success of the rebels. Russia still hopes for their defeat, and at last report was still raising money for the radical loyalists. Great Britain and France are unwilling to see fascism triumph in Spain. But the farther the horrible domestic carnage goes, the less enthusiasm any European government can feel for siding with either party. The methods of both sides are so discreditable and their aims so confused and problematical that no state, whether fascist, communist, or liberal, cares to become responsible for the victory of either.

Powers Pledge Neutrality Toward Spain

America Refuses To Intervene in Spain

URUGUAY made a proper and humane gesture when it proposed to the other governments of North and South America that they jointly offer their friendly offices to settle the differences between Spanish loyalists and rebels and restore peace to that convulsed and turbulent nation. But it was inevitable that the foreign offices that were approached with this generous proposition should shake their heads regretfully and say that they could do nothing. Our own state department advised Uruguay that it was our settled policy to avoid entanglement with the internal affairs of any nation. Mexico made a similar reply, as did several of the South American countries. It was perhaps harder for them to say it than for us, for there is still no small degree of feeling of kinship and common interest between the Latin-American republics and their mother country. She was, in some respects, a harsh parent during the centuries of her authority over them, but they owe to her the gift of life, and their language and culture bind them to her with ties more subtle, but also more powerful, than those of commerce and government. An offer of friendly offices to compose the quarrel between the ins and the outs in Spain would be completely futile at this time. But in a properly organized world there would be some power which, without suspicion of self interest and with moral authority sufficient to make its voice heard and respected above the din of domestic strife, could command that carnage cease in such a case.

Russian Conspirators Sentenced to Death

ONE of the strangest political trials in history came to a prompt conclusion when sixteen formerly prominent communist leaders were found guilty of conspiring to assassinate Stalin and overthrow the present government of Russia and were sentenced to death before a firing squad. Most conspicuous in the group of conspirators was Gregory Zinovieff, formerly intimate associate of Lenin and high in bolshevik counsels in the days of revolution. The remarkable fact was not that men formerly of high rank entered into conspiracy; demoted leaders sometimes do that. The extraordinary thing was that they were convicted upon no testimony but their own. No witnesses were summoned on either side, and the accused men refused to have an attorney. They confessed. More than that, they confessed with unction, tears, oratory, drama, almost with

enthusiasm. They turned the prisoners' dock into a mourners' bench. They praised the justice of the court that condemned and sentenced them. They asked no mercy, and they got none. Later, backed by Lenin's widow, they appealed to Stalin for clemency, but he only hastened the hour of their execution. By their own confessions, as published, the archconspirator was Leon Trotsky, former head of the state, now in exile. He was the brains of the plot; they its hands. Trotsky, naturally, makes vehement denial of his implication in the conspiracy. He says they were promised pardon in return for a confession implicating him, and were hastily executed to insure secrecy for the deal. It must be admitted that, though the somewhat too rhetorical protestations of their own guilt promptly issued in the conviction of the conspirators, their story as a whole falls somewhat short of carrying complete conviction to the mind of the detached observer. It is, after all, very unusual for traitors to be so suddenly converted to admiration for the man they were about to kill and loyalty to the state they wanted to overthrow, and to seek expiation of their sins by the penalty of death.

Liberal Legionnaires Speak Again

ANOTHER of several recent indications of growing intelligence and conscience within the American legion is the resolution presented to the District of Columbia executive council by the National press club post calling upon the legion to declare explicitly and finally its opposition to general pensions. The resolution, while affirming the propriety of pensions for veterans disabled by the war and for widows and orphans of veterans whose deaths followed upon service-connected disability, insists that any plan of seeking pensions for others should be permanently and publicly repudiated. Pointing out that general pensions for widows and orphans of veterans would by 1966 be costing the nation nearly $4,000,000,000 (more than the amount of all service-connected disability or death compensation during the whole eighteen year period since the war), the statement warns that advocacy of any such plan may well result in failure to secure protection for those actually deserving it. "Our members should decide whether the American legion is to be a pension-seeking organization or whether we shall . . . follow the principles laid down in the preamble to our constitution." It appears likely that no small number of legionnaires are going to insist upon the legion's making a pronouncement on this important matter at the approaching national convention at Cleveland. If the convention adopts the policy called for by the Washington group and categorically disclaims any intention of seeking general pensions, the effect will be to reduce considerably the wide-spread apprehension with which the American legion has been regarded. The resolution also reenforces recent utterances of National Commander Murphy with this impressive statement about free speech: "Advocating freedom of speech for ourselves, we would not deny it to others. The objectives of naziism, fascism, and communism are contrary to our own, and we therefore renounce them. But we likewise renounce the chief agency by which such foreign systems are fastened upon our people—the abrogation of the right of free speech." May such voices more and more prevail!

German Protestants Protest Again

THE FULL TEXT of the protest read from the pulpits of Germany on Sunday, August 23, is worth preserving for its historical and religious value. It is a documented brief of the church's case against the nazi state, an even more outspoken denunciation of nazi policy than the bold pronouncements that have previously been made. The statement was prepared by the brotherhood council of the confessional synod. The immediate occasion for it was the silent refusal of Hitler to make any reply to the address that was made direct to him a month ago on behalf of freedom of the churches. A striking fact in connection with this latest protest is that the police refrained from making any arrests—except that of one pastor in Bremen in whose church, as it happened, the protest was not read. In Berlin the document was publicly read in all Evangelical pulpits except those in which the German Christian society has placed its representatives. No ordinary degree of admiration is adequate recognition for the courage exhibited in such an utterance, and for the fidelity to Christian principles displayed by these unterrified pastors. They know full well the ruthlessness of the regime which they are challenging. Indeed, its ruthlessness is one of the very things that they challenge. Almost simultaneously with this bold utterance from the embattled pastors, comes the announcement from the government of plans for the more complete organization of all youth, from ten years up, in societies which are to dominate their training in every particular, to the exclusion of all religious youth organizations whether Protestant or Catholic. These are the two aspects of the technique of the totalitarian state in its effort to secure complete solidarity: first, coerce and restrain the behavior of adults; second, mold the minds of youth into the official pattern. By comparison, the "confusion" of a democratic society seems sweet.

Southern Methodist Council on Christian Social Order

ONLY A FEW DAYS before seventy-five disgruntled southern reactionaries (all of the twenty-five thousand "expected" who actually appeared) gathered in Asheville for the widely publicized "National conference of clergymen and laymen," another and a more significant meeting of ministers and laymen occurred at Lake Junaluska, less than twenty miles away. This was the meeting of the Council on a Christian social order, a recently formed volunteer organization within the Methodist Episcopal church, south, a report of which by Dr. John W. Shackford, its executive secretary, is presented in the news pages of this issue. The council, whose central committee includes such forward-looking

and influential persons as W. W. Alexander, A. E. Barnett, R. B. Eleazer, H. W. Cox, Ivan Lee Holt, Paul B. Kern, W. P. King, W. A. Smart and Louise Young, rests upon the frankly expressed conviction that the social order is far from Christian and that it is the responsibility of the church to make it so. An unofficial minority, it will find its most important function in stirring the denomination as a whole into greater awareness of, and readiness to act intelligently on, the urgent social issues which engage the south in these days—the problem of tenancy, the racial issue, and the question upon what basis the comparatively new and rapidly advancing industrialization of the south is to be allowed to go forward. It may thus come to perform in the southern church a service similar to that which the Methodist federation of social service has rendered among Methodists in the north. Meantime, the Council on a Christian social order is significant not only as an instrument for social change of great potential effectiveness but also as a symbol of a strong and growing social conscience within a large and indigenous southern church.

Demand Our Government Protest Persecution in Mexico

IF THE Knights of Columbus and other Roman Catholic organizations did not so frequently reiterate their demand that our government do something for the oppressed Catholics in Mexico, it would not be necessary so often to say that the history of the Roman Catholic church with reference to toleration is such that appeals to intervene in their behalf when they are not tolerated leaves the non-Catholic American mind more apathetic than perhaps it should be. Good Americans believe in religious toleration and equality for everybody everywhere. They are disquieted by the sight of religious persecution in Mexico, or elsewhere, and there is not the slightest ground to doubt that there is religious persecution in Mexico. They are even more disquieted by the much more ruthless treatment of men and women, including priests and nuns, in Spain. They remember, with some indignation, that in pre-revolutionary Spain, when church and state were closely allied, only five or six years ago, Protestants were subjected to annoying restraints and disabilities. They were no longer persecuted, as they had been earlier, but they did not enjoy religious liberty. Religious liberty never existed in the papal state. It never existed in Mexico so long as the church had influence with the government. The answer is, of course, that these were "Catholic states." It is perfectly sound Catholic teaching that religious toleration and equality are proper in a non-Catholic or mixed state, but have no place in a Catholic state. That distinction the American Protestant repudiates absolutely. He would loathe a Methodist state that had no room for Presbyterians, or a Baptist state that would not give equal rights to Lutherans. And when he sees a formerly Catholic state turn not only anti-Catholic but anti-religious, and practice the fiercest intolerance upon those who formerly tolerated no one else, he is thoroughly sympathetic with those who innocently suffer and indignant toward those who persecute, but he is compelled to recognize that it is not exactly a bolt from the blue and that it is not likely that anything our government might do about it would make the situation any better.

Saving Racing As A Clean Sport

TWO HEADLINES that occupied adjacent columns in the press a few days ago made an interesting combination: "Urge New Laws to Save Racing as Clean Sport." "Day's Betting at Race Track Is $354,890." What is the use of trying to save anything as a "clean sport" that carries with it a third of a million dollars worth of gambling at a single track on a single day? Gambling is not a sport. It may be a business, a disease, a dissipation, or a form of insanity, but certainly it is not a sport. Nothing is a sport that is done solely in the hope of profit. It cannot be denied that gambling is exciting, when pursued on a sufficiently large scale to be ruinous in the event of loss, and even the hope of getting the jack-pot from a nickel slot machine may have a charm for moronic minds. But this and all other forms of gambling, the race track included, are at the other pole from sport. Now the National association of state racing commissioners wants new laws to "save racing as a clean sport." How? By several protective and regulative measures that seem very sensible. But do they also propose to dissociate racing from gambling, as a means of saving racing as a clean sport? Don't be foolish. There can't be racing without gambling. Yes, it is a beautiful thing to see the horses run, as the racing enthusiasts so often and so justly remark when their sport is criticized. For racing by itself is—or would be, or might be—a genuine sport. Only racing is never found by itself. It is found only and always with gambling. The green turf (where they have green turf) may be a lovely sight, and the action of the thoroughbreds the very poetry of motion. But try to hold a racing meet with no other attractions than the turf (if any) and the horses. The owners won't enter their nags, and the public won't come to see them run; otherwise it will be a great success. The only way to save racing as a clean sport is to dissociate it from gambling; and if that were done, there would not be any racing. The problem seems difficult.

Governor Landon And Mr. Farley

GOVERNOR LANDON opened his campaign with a speech at his birthplace, West Middlesex, Pennsylvania. There is an admirable strain of sentimentalism in the American people that responds warmly to an idea like that. They laugh at themselves for liking it, but they like it. He spoke much of equality of opportunity, and of the importance of preserving a field for the free and independent citizen, but he avoided Mr. Hoover's phrase, "rugged individual-

ism," the connotations of which have become not altogether pleasant. At Chautauqua he spoke vigorously in favor of freedom of teaching and against teachers' oaths. With teachers' oath laws certain to come up for consideration at the next sessions of several legislatures, his outspoken statement on the right side of the question was a real service to the country, and not bad politics either. . . . Mr. Farley deplores the fact that the opposition is waging "a campaign of fear." But when was there ever a campaign in which each side did not appeal to fear of the dire results that would follow if the other were successful?

Is This Recovery?

AS BETWEEN democrats and republicans, the chief difference of opinion at the moment appears to be as to whether the up-swing toward prosperity was caused by the new deal or came in spite of it. Political orators of both parties, business men oozing optimism at trade conventions, contributors to conversation in clubs and Pullman cars—all are of one opinion as to the main fact. Business is better. Prosperity is practically here. The winter of our discontent has been made glorious summer—or late spring, at the very least—either by this son of New York or by the inherent recuperative powers of our "American system."

It is possible for comfortable people to be much too easily satisfied with a returning prosperity which relieves them and their kind of their more annoying embarrassments, but which has not yet reached those who need it most, and which gives no plausible promise of ever reaching them. Let us observe the scope and limits of this economic revival, and see what light it throws upon the system under which it is occurring.

First, it must be recognized that it is occuring. A single day's issues of three New York dailies, representing widely divergent views, contain unanimous testimony to the revival in such headlines as these:

DuPont's Profit is Nearly Doubled.

General Food's Six Months Net Rises $981,206.—Dollar Sales and Tonnage Figures Up.

Alkali Plants Tax Facilities to Fill Orders—Expansion of Basic Industries Pushes Caustic Output up 12 percent.

Trade Volume Well Sustained in New England—Power Sales at New High—Boston El Passengers up 2,000,000 in June.

Shell Union Oil Earns $7,619,839—Quarterly Net Income Includes $2,909,807 Profit from Sale of Investment—Equals 54 cents a share—Contrast with $1,649,775, or 8 cents a share, in June Quarter Last Year.

Bulova Watch Profits Mount.

Stocks Rise!

The stories under these heads, and the financial news and gossip generally, support the impression produced by the headlines. Page after page of the financial sections of the metropolitan press is filled with similar statements. Captains of industry give optimistic interviews. Commuters read these encouraging reports and still more roseate predictions as they travel to and from their places of reviving business. Captains and commuters alike, if they are democrats, praise the administration that has taken their feet out of the mire and set them upon the rock; if they are republicans, their resentment toward the President loses some of its bitterness, though little of its vigor, as they reflect that the worst is over and that all we need now is more confidence, lower taxes, less federal spending, less governmental meddling with business and the election of Landon to assure us a complete return to the good old days.

The statistics upon which restored complacency is based are, it may be assumed, perfectly sound statistics. There are signs of a considerable return of stock-holders' prosperity, and there has been enough restoration of salaries to (or toward) the pre-cut standard to account for the cheerfulness of those who receive salaries. These two classes overlap, but they contain many millions of persons. This great body of optimism creates an atmosphere which affects the state of mind and raises the spirits of the class next below—the white-collar workers, the wage-earners generally so far as they have jobs that seem to them reasonably secure.

One result of this returning confidence, not to say complacency, is a noticeable trend away from the various forms of political and economic radicalism. This tendency has been observed by social critics and commentators as far apart in their political views as Mark Sullivan and Raymond Moley. Whether or not what we are now beginning to have is genuine recovery, the fact that people believe it to be that—people with dividends, bonuses, salaries, jobs and steady wages—is enough to deter many of them from the further pursuit of reforms that might be termed radical, or even revolutionary. When business begins to prosper at the top, there is always a revival of the theory that it is the normal thing for prosperity to begin at the top and to percolate gradually down to the bottom. But it has not yet percolated. And before we forget the little that we learned about the defects of the economic system in the dark days of its almost total collapse, it is important that we try to find out why the new prosperity, such as it is, is still so largely confined to the upper levels of our economic strata and whether it is likely to stay there.

Our recovery can be understood and evaluated only if we contrast what owners and managers of the larger business units are getting out of it with what the working classes are getting. Ample and reliable figures are available to anyone who wants a statistical statement. Stated in plain prose, the essential facts can be put in two groups of threes.

First, as to profits and wages:

(1) Profits and dividends are going up rapidly, even when allowance is made for increased taxes.

(2) The money wages of employed workers are going up slowly.

(3) The real wages—that is, purchasing power—of employed workers is going down.

Second, as to production and employment:

(1) The volume of industrial production is increasing rapidly.

(2) The total of employment in productive industry is increasing very slowly. The amount of production per worker and per dollar of wages has increased greatly. The other side of that fact is that the number of workers employed and the amount of wages paid for the production of any given amount of commodities (say a thousand tons of steel, or a carload of shoes or furniture) grows steadily less.

(3) As a result, the amount of industrial unemployment has not been notably diminished, and there is nothing in sight to justify the expectation that it will be diminished.

The first of these triads of facts lends itself to appeals to class-consciousness and rabble-rousing, but this would be neither profitable nor entirely fair. Probably it is true that wages should be increased at least as rapidly as dividends; but then, in many cases dividends were reduced to zero during the depression, and wages never got as low as that for men who had jobs, so percentage of increase does not tell the whole story. Certainly hundred thousand dollar salaries and million dollar bonuses for presidents and starvation wages for workers are no signs of health in the body social. The important thing, however, is not that a few men are getting very fat incomes but that the great majority are getting very lean ones. Mr. Roger Babson, noted and competent adviser of capitalists and recently elected moderator of the Congregational national council, was quoted by the New York Times a few months ago as telling an audience of business executives that "the standard of living has been declining steadily in this country since 1922 . . . (and) will continue to fall in the coming few years in spite of increased business activity."

The second group of facts is even more ominous. Nothing can be more threatening to the stability of a social order than such a relation between production and labor that the more goods our factories produce the fewer become the wage-earners who can afford to buy them. Quoting Mr. Babson again, in the same speech: "The activity of labor unions, recent social security legislation and other administrative measures are driving manufacturers more and more to automatic and other labor-saving machinery. Some of this machinery has already been installed, but most of it is still in the blue-print state. The effect upon unemployment will not be noticeable until 1936 or 1937." Without canceling this prediction of still greater unemployment ahead, he now announces "the coming boom" in business and offers to advise his clients in placing their investments so as to make a profit from it.

Since 1919 our industries have steadily increased their capacity output and reduced the man power required per unit of production. In the first five years from that date, the output per man-hour increased eight per cent; in the next five years, 18 per cent; in the next six years, 30 per cent. The most sober financial reporters and economic commentators speak of the recent "spectacular increase" in automatic machinery, and of the fact that it is "more profitable for industrial firms to invest in new labor-saving machinery rather than to increase their personnel." If all men produced for use or exchange, the more they produced the more they would have. But when a few own the means of production, produce for a cash market and employ only so many as they need to run the machinery, the more each worker produces the fewer the workers that are needed. And the fewer the workers, the fewer the purchasers, so the less goods needed, so still fewer the workers required. Where are those automatic balances and adjustments that capitalism is supposed to contain within itself?

That process is going on at this moment. The brisk increase in the production of consumers' goods, which began in 1935, has come almost to a standstill in the last six months. The increase in heavy industries, producers' goods and machinery goes on at an accelerated rate. Which means that, while manufacturers are no longer able to sell more goods to consumers, they are preparing to make larger quantities of them with less labor, and thus to destroy part of the present inadequate market and throw more men out of work.

We venture the opinion that this is not recovery in any legitimate sense, and that recovery is not to be found on that road however far it is followed. Any sort of system, be it capitalism or any other, that by its very nature and in its normal operations tends to crowd an increasing proportion of the human race out of the economic process by which men must live, and to alternate between periods of dire depression for everybody and periods of false recovery for some and still deeper misery for the rest, is not a system that can be accepted as a finality. Whatever the church may be, it is not "part and parcel" of *that*.

Cooperation Among the Fjords

[Editorial Correspondence]

Alesund, Norway, 10 August

WITH the remarkable growth of interest in the cooperative movement among Americans attention has been increasingly directed to Scandinavia. Here, many observers have reported, is the outstanding exhibit of cooperative success. Here are nations, not greatly different from our own in spirit and institutions, where great cooperative organizations have protected the farmers against the collapse which seems to have befallen agriculture in most other countries, have cushioned the blow dealt urban workers by the world economic depression, and have pointed the way by which social transition may be achieved without wading through the bloody agony of a class war. Mr. Marquis W. Childs, in his book "Sweden: The Middle Way," has outlined this significance of the cooperative development in Scandinavia to a wide American audience. Dr. Kagawa pressed the same interpretation home on the church-connected audiences which heard him during his recent tour.

So great has been this interest aroused by reports of the magnitude of Scandinavian cooperative enterprises that these northern European countries have become, of a sudden, a happy hunting ground for American "investigators." If there is a way of getting out of the mess into which the capitalist economy seems to have plunged without risking the chaos of the Marxian solution, the middle class liberals of the United States want to know about it. Within a few months, when the lecture season gets well under way, they will discover that there have been a goodly company of their professionally articulate compatriots who have been over here this summer preparing to spread the glad tidings on their return home.

I do not count myself one of these. I have not been making any "study" of the cooperatives in Scandinavia, or of anything else. I simply found myself exceedingly tired, and my always generous colleagues agreed to let me off long enough to board a Norwegian freighter on which, for these delightfully irresponsible weeks, I have been cruising up and down almost innumerable fjords. But being over here, and having a good deal of time to spend ashore while our cargo was being taken aboard, I have naturally snooped about a bit, and in the course of my snooping have learned a few things—not all of them in accord with the generally accepted story—about the cooperatives in this general section of the world.

One thing I had noticed before I left home, and that was the lack of discussion of cooperatives in Norway when the Scandinavian movement was being held up as a promise of hope for America. Enthusiasts never tired of talking about the cooperatives in Denmark and in Sweden and even in Finland, but strangely little was said about cooperatives in Norway. Did that mean that Norway had turned thumbs down on the idea? Or that it had failed to win the success in Norway which it had won elsewhere in Scandinavia? The matter seemed worth looking into. And fortunately Norway, where they teach English in the public schools and where the seafaring population learns to use that language much of the time, is an easy place in which to pursue one's inquiries without the mediation of an "official" guide or interpreter.

I find that the general silence concerning cooperatives in Norway is not due to their absence. There is a flourishing cooperative movement throughout the country, and it is growing steadily and, in some districts, rapidly. As I sit here tapping this typewriter and looking from my porthole at the waterfront of this little city less than 250 miles south of the Arctic circle, the most conspicuous building before me is a cooperative warehouse—a five-story concrete building that would command attention in the wholesale district of any American city. I have found equally imposing cooperative mills and warehouses in the other port cities; there are cooperative retail stores in more than 450 towns and cities, which must take in most of the towns of any size in the country. How does it happen, then, one may well ask, that so little has been said about this sector of the cooperative front in the reports which have been spread throughout America?

My explanation may be attacked by those with greater knowledge but here, for what it is worth, it is. One of the first things any visitor discovers here is the Norwegian's jealousy of his own separate existence. As might be expected in a country whose independence dates only from 1905, Norway is vigorously nationalistic. Even the supposedly Marxian socialists are likely, in conversation, to insist that Norwegian socialism is a special brand, peculiar to this one country and, of course, superior to that purveyed elsewhere. Your typical Norwegian takes umbrage at our habit of classing him as a "Scandinavian." He does not want to be known as a fraction in some larger unit; he wants recognition by himself. And if he does not like to be lumped under the general head of Scandinavian, still less does he relish being classified with Swedes and Danes.

There is some reason for this desire of the Norsemen to be considered as separate from the other peoples of northern Europe, for Norwegians are, in truth, very different from the inhabitants of their neighboring countries. The Norsemen, I am sure somebody has said because the comparison is so obvious, is the Scot of northern Europe. He regards his Swedish and Danish neighbors as frivolous and almost irresponsible triflers, precisely as a Scot looks on the English and the Irish. He is the individualist supreme of this part of the world. Partly this is to be explained by the extreme isolation in which so much of the Norwegian population lives, but much of it must go deeper in the roots of character. On all subjects—politics, technological processes, finance—the Norseman insists on doing his own thinking and following his own bent. It is universal comment of those who have watched him in action that he may, on occasion, be led to change his views by an appeal to his reason, but that he never can be driven into doing anything. Like the Scot, he is open to conviction, but he would like to see the man who can convince him.

Now this may be the first reason why the Norwegian cooperative movement is so little known: Norwegian cooperators have had no interest in having their achievements presented as part of a general Scandinavian enterprise. But a second is that, alas, there is trouble within the movement in this country which does not lend itself to good publicity. This trouble is, in brief, that there are two cooperative movements here. A split which developed in 1915 has not only never been healed, but seems to be widening. Thus there is a socialist cooperative, which requires membership in the socialist party from those who participate in its membership. This is the larger body at the present time. But there is growing up another general body which has no hard-and-fast political affiliations, and which last year reached the point where it did $30,000,000 worth of business. The particular point at issue between the two movements—and a naturally bitter one it is—grows out of the fact that the socialists have used their parliamentary strength to grant tax exemption to the operations of their branch of the movement, while the other branch is still required to pay the usual taxes levied on limited shareholding corporations

Since these taxes, as Norwegian taxes generally, are quite high, this discrimination is quite naturally the source of growing friction.

The cooperative movement, it seems to me, confronts a dilemma in its political relations which is well illustrated by the present state of the movement in Sweden and Norway. To gain strength today, in the face of a slipping capitalism ready to resort to the desperate opposition that any army facing annihilation will put up, the cooperatives apparently must have the steady support of a potent labor political party. That is just what the cooperatives have in Sweden, and if Mr. Childs' account of cooperatives success in that country has any weakness it lies in the insufficiency of the importance which he gives to the political support given by labor. Essential as this support is, however, it seems clearly a mistake to tie this movement up officially with any party. The moment that happens, not only is the membership curtailed, but the opportunity is lost to act as an agent of transition by which society can be moved to a new economic base without incurring civil war in the process. That is what has happened in Norway, and it is that which keeps the movement here from being as powerful today and as portentous of hope for tomorrow as it is in the other Scandinavian countries.

While I am on this subject I want to make a few side remarks on this matter of the relation of the cooperatives to Scandinavian prosperity. There is something to be claimed for the cooperatives in this regard, but their protagonists should beware lest they claim too much. For nothing is clearer than that any study of Scandinavian prosperity must take largely into account the wealth which flooded these countries during the war years. And even though some of that wealth was subsequently lost, a great deal of the money which is being made in these parts today is being made out of the mad rearmament race now going on elsewhere. A trained economist, I believe, would find that a very large portion of the Swedish prosperity for which cooperatives are given credit comes from the expansion of the Swedish armament firms. Even in Norway, where there are few heavy industries, there is general acknowledgment that the business pick-up owes much to the diversion of energies in other countries to war preparations.

At the present moment Norway, like ourselves, is approaching a national election. I find that the socialists are confident of electing a parliamentary majority, and that the conservatives are much afraid that they will. The government now in office, headed by a socialist, seems to have produced a good impression because of its "activist" policies, and the whole party may be on the verge of being given a chance to run things. Northern Europe generally, one feels, is moving toward a collectivist economy of some kind. And there is more hope here than appears elsewhere that the shift may be a peaceful one, coming gradually by use of the ballot and the substitution of collectivist economic agencies for those which have ceased to function successfully under the private profit system. In the making of this change, the cooperative movement is unquestionably playing an important part. And if the United States hopes for a similar peaceful change, the cooperative movement as it exists in Norway has something to teach us.

P. H.

N or M

EDITOR THE CHRISTIAN CENTURY:

SIR: You will remember that at the beginning of the catechism in the Book of Common Prayer the question is put, "What is your name?" And the answer in general terms is "N" or "M." As N or as M, the person addressed will be known at school or in business; as such he will be married, and at last on his tomb he will be recorded still as N or M.

Do you ever reflect upon that name which is yours? It is a short sign which indicates you as you look and as you have revealed yourself to others in your words and works. A few sounds and you appear! The magic word is spoken and a mysterious being, like the servant of the lamp, comes before the inward eye! And so long as you are on this earthly scene that name, N or M, will be more than a mere name. It will call up from the deep—You.

A few names are carried forward to a long future; but for most of us, when the last man dies who shook hands with us, our names will have no distinctive meaning. They will have done their work. Still while I am N or haply M, I have a right to be known as such. When I am introduced to a stranger I should be named quite distinctly. Here, let it be said in all charity, our British friends are much to blame. They tend to slur over names and do not make it certain that the two persons who upon their introduction are now to talk with each other know, each the other, by name. N ought to know precisely the name of M. (British readers please copy.)

It may be said that sometimes we forget names. When we do, honesty is the best policy. It is a disaster when we resort to subterfuge and say, "Let me see, I have forgotten how to spell your name" and the answer comes, "S-m-i-t-h."

But although allowance is made for the shortcomings of memory we should be careful to know our friends by name, as the shepherd knows his sheep. It is a mark of respect for personality. Nor is it enough to be known as "____Smith"; we have Christian names and such should be known. Mine is Quintus.

For the duration of this life we are N or M. But do you remember that great passage in which those who overcome have this promise given to them, that "they shall have a new name written which no man knoweth saving he that receiveth it"? I like to think that this means the promise of a new life in which you and I will still live if we are among those who overcome but when it will be necessary to find some other symbol for us. No longer N or M!

Ever yours for the present hour,

QUINTUS QUIZ.

Germany in Olympic Dress

By Sherwood Eddy

I HAVE just returned from a week in Germany. All Berlin was decorated with gay flags and surging with crowds for the Olympic Games, on which some forty million dollars have been spent, so the nazis were on dress parade, trying to make the best possible impression. In general, things were somewhat better and outwardly more respectable than last year, with less violence for the time being. Any unprejudiced person must admit the truly titanic achievements that have been made in a nation-wide renaissance, especially in the ranks of youth, in Germany, in Italy and Russia under these three differing dictatorships.

1. *Economically* Germany's situation is serious but not desperately critical. As in war-time, it is in new dimensions or depths of finance which cannot be judged by ordinary precedents. The government can continue for some years to come on lavish borrowing. Prices are gradually rising, real wages are falling, and the standard of living is 25 per cent lower than three years ago. There is an enormous and rapidly growing floating internal debt. Employers are usually limited to 6 per cent profit, the balance being taken for export subsidies and social services. The average wage for skilled labor is $50 a month, for unskilled labor $25, while many are working in factories on the relief or dole standard of $15 a month, or 50 cents a day. Four-fifths of Germany's workers receive less than $50 a month, while 60 per cent of the people live below the poverty line, too poor to pay any taxes. Germany has one and a half millions officially unemployed, and about four millions actually or unofficially without normal work. She has created an artificial boom by spending over three billion dollars on rearmament.

2. *Politically* the nazis have been brilliantly successful by a series of gambler's throws, upon each of which they have thus far staked and won—the naval treaty with Great Britain, the occupation of the Rhineland, the control of Danzig, rearmament and the throwing off of the yoke of the Treaty of Versailles, and the new arrangement with Austria. They now threaten Czechoslovakia and other countries that contain German minorities. They are gradually wresting the hegemony of Europe from divided France, consolidating middle Europe and extending their economic dominance over southeastern Europe by the favorable barter agreements of Schacht. Their foreign policy is based upon the divided, democratic indecision of Great Britain, which they appear to bank upon as though it were either a firm position of neutrality or even, in effect, pro-German. If they go too far they may repeat the mistake of 1914, for Great Britain will eventually join with France, Russia and her former allies if she is forced into war against her will. The psychology of the German people illustrates again that nothing succeeds like success, but they are unaware that they are increasingly endangering world peace by such a series of risks, that cannot always issue so fortunately for them.

3. *Militarily* Germany now has a fighting force of three-quarters of a million and is adding about a hundred thousand a month to her powerfully mechanized army. Her 2,000 combat planes are already outdistanced by the new type of British and French planes and she must now quicken her pace in the feverish race for armaments in the air. The general staff knows that Germany is not ready for war today and was very nervous upon being ordered to occupy the Rhineland. Though military-minded and very proud of their army as the symbol of their recovered sovereignty, independence and self-respect, the German people as a whole certainly do not want war, nor do most of them expect war. They think they can go on with a series of bloodless victories, as in the Rhineland, achieving their objectives one by one, so long as they do not challenge the Empire of Great Britain, but they show the same psychological blind spot as before and during the world war in their almost complete inability to understand other peoples. They say quite ingenuously that of course everyone must realize that their rearmament and military advance is wholly peaceful and for self-defense alone.

4. *Ideologically* their world-view seems to be based upon five half truths, in each of which there is a real element of value and which are undeniably able to inspire youth with a tremendous drive for the heroic. The Germans are proud of their truly great race which is more united today than ever in all their history. With the exception of certain minorities the Germans are at last one tribe. They have lifted their defeated and crushed people from the dust of the iniquitous and blind Versailles treaty. They are as proud of their new national defense against overwhelming odds as were the followers of George Washington. They believe they have again elevated their country to a world position of influence and honor. They point out the failure of organized religion in old Germany to inspire the majority of the masses and now propose to unite them under a new ideal.

But from my point of view there are five false and fatal elements in their national socialism. There is a false racialism based upon the Nordic or Aryan myth. Any "superior" racial group that is on the back of the slave or serf, the Jew, the Negro, or the toiling masses, is riding for a fall. There is a false and exclusive nationalism which is in practice opposed to a healthy internationalism. There is a false imperialism which deems it has the right of destiny to annex all neighboring territories where there are large minorities or majorities, as in Czechoslovakia or Austria, and to conquer soviet Russia and exploit its rich resources according to Hitler's *Mein Kampf*.

There is a highly dangerous militarism which is driving all Europe into two armed camps. And there is a

cynical paganism throughout the whole left wing of the nazi party which, in a series of waves, is making a remorseless drive against the heart of Judaism, Catholicism and Protestantism. It will tolerate only a gentile or Aryan formal religion that will place the state in absolute supremacy above the church, Caesar above Christ, man, the deified dictator, above the "myth" or superstition of God.

5. *Religiously* the picture is darkest. Hitler's neurotic and warped personality was shell-shocked during and after the war. He was psychologically wounded in three anarchistic revolutions, each of which was led, accidentally and unfortunately, by a Jew. When the Jews were shut out of the army, the civil service, and other preferred callings under the Hohenzollerns, they turned to the professions, with the result that there was an unhealthy concentration of their race in law and medicine in certain cities under the Weimar republic. Hitler and his able band of orators seized upon the long-persecuted Jew as a popular scapegoat for all Germany's woes. Through platform and press he played upon the emotions of Germany until he finally created a mass psychosis of prejudice against them. Broken, crushed or expelled, the Jew has no hope left in this benighted land. He can neither live in Germany nor can he leave it. He can exist upon precarious charity or leave as a pauper with ten marks, or $2.50, in his pocket, but where can he go? The nazis may boast of their propaganda at the Olympic games, but they would not take down their Jew-baiting *Der Stürmer* even during this dress parade month. It is the most poisonous and pornographic, the most false and filthy sheet, the most shameless and disgraceful weekly, that exists upon our planet. It is a symbol and a brand of shame upon the German government and people. They may talk of the "November criminals" and the burning of the Reichstag, but they are themselves the bloodstained criminals who continue unabated the shameless persecution of the Jews and the steady drive against all vital autonomous religion. I have read the document signed by the brave confessional pastors who point out to Hitler his policy of "de-Christianization," his anti-Semitism and his permitting the deification of himself in taking the place of God. It is a terrible indictment.

As I left Germany this week all my papers were searched by three German police and plain clothes men in a way that they never were in soviet Russia or in any other country. I believe it is false to say that the nazis saved Germany from communism. Even if they had, I believe that the cure would be far worse than the disease. I believe that national socialism represents not only the last stage of decaying capitalism in Germany but a bastard socialism as well. After making all allowances for the treaty of Versailles and for the Germans as a shell-shocked nation, I fear that Germany remains today the chief menace of world war.

The Economic Problem—and the Earth

By Louis Wallis

"BUT ONLY GOD can make a tree," ends a popular modern lyric. Men can destroy trees and they can also plant them, and the two activities are striking symbols of what is going on in our troubled economic history. Almost from the beginning the Americans who have destroyed trees have grown rich and the men who have planted them have been punished by fine. Of course we never called it a fine: but the man who plants a tree has, in legal terms, made an improvement—and we tax improvements. Thus we have tacitly encouraged destruction long before we ever did it openly by subsidy as we do under the New Deal. And logically enough, more trees have been cut down than have been planted.

The writer would submit that if we study the logic of this simple contrast we will see more deeply into the causes of the depression, and will see a simpler way out of our present economic situation than has been vouchsafed in the visions of the New Dealers or the apocalypses of the communists.

The contrast was not realized, of course, in our earlier history because taxes were light in any event and low-priced land in the west invited all those who found themselves economically uncomfortable in the more crowded parts of the country. But with the passage of time industry has been progressively discouraged by fiscal burdens while the exploiters of natural resources have had no discouragement, but rather actual encouragement, through the incidence of taxation. This is no theoretical statement but one that can be checked up without any difficulty. Mere observation, indeed, discloses in every village, town and city in America, quantities of unused land within the corporate limits. But if productive business wishes to utilize these sites it must pay a rental or purchase price based on the value of the most profit-earning occupied land adjacent. The vacant land, indeed, is confessedly held as a speculation whose goal is to obtain this price. And the business which accepts this handicap and rents or buys the land must also pay its very heavy tax burden. The situation has become so commonplace that the public no longer even sees it.

Double Pressure on Enterprise

But every enterprise—agricultural, manufacturing or commercial—feels it. Before a wheel can turn, or even a desk and filing case be set up, space must be rented or bought. That is inescapable, and the control over such space has been thus characterized by Norman Thomas, the socialist leader: "The greatest legalized racket in the world is the ground rent racket."

It amounts, indeed, at the present time to about

twelve billion dollars a year in the United States. In other countries the situation is comparable. Viscount Snowden, former socialist Chancellor of the Exchequer of Great Britain, recently declared—in a letter in the New York Times—that the root cause of the world's economic distress is monopoly of ground values.

Furthermore these ground values rise with increased business activity, and when they have reached a point where industry can no longer pay interest on them—that is, pay exorbitant rents—and also pay its heavy tax load, there is a crash; ground values are deflated—with hardship, of course, to all who have invested their savings in land—and then business can begin the whole process again, leading to a similar disaster.

Between those two pressures—ground rent and taxes—business has to struggle as best it can, and though at times it may do so with great profit, especially when it forms its own monopolies, in the long run the inexorable process brings the inevitable collapse.

The same economic set up in simpler conditions of life brings not sudden collapses but secular deterioration. Thousands of years ago China was a tree-covered land with a rich top soil. Speculators seized the best lands and destroyed the forests. Their exploitation did create wealth—for a small, artistocratic, tax-free class which controlled the government. The people who paid the taxes were the poor peasants. The more industrious a farmer the more he was taxed. The result was impoverishment of the ground. Denuded of its trees it lost capacity to store water. Today China with a low standard of living is subject to devastating floods.

We find a similar chain of events in Turkey. In the old days the peasant who planted trees advertised himself as one able to pay taxes. His taxes, indeed, were raised in proportion to the number of trees on his grounds. Naturally he soon learned to leave his land unimproved, growing only enough vegetables for his own use. He was still taxed heavily but he was better off at the end of a given year. He had escaped, so to speak, the annual fine for the misdemeanor of being productive.

Taxation for Social Adjustment

The same situation, it will be seen, is that confronting the present-day American who plants trees instead of cutting down forests. One may wonder why the people who fled from that sort of thing—the early settlers in America—managed to bring it with them. The answer is that they brought with them the methods of taxation, with the whole legal framework, of the aristocratic old world. That legal framework contemplated land as a "vested interest" and not as a means of livelihood. Taxation was purely opportunistic here as it had been for thousands of years elsewhere. It was for revenue only—not for the adjustment and readjustment of the social and economic situation. That it shall become an engine of social adjustment is the issue which the present situation really presents to America, and the country is beginning to meet the issue—but blindly. Isolated economists and men of affairs have known, of course, for years, that ground rent was the essence of this issue, but the remedy had none of the emotional appeal of the popular brands of "radicalism" or of the adventurous appeal of "class war." That the march of events, however, will bring it into the open is predicted by Professor Broadus Mitchell of the department of economics of Johns Hopkins:

"Unless the student of economics appreciates the entire propriety of taking economic rent in taxes he will be unable to understand what I fancy will be some early moves of legislators. That thing, soon or late, suddenly or gradually, is bound to come."

Ground Rent Issue

Not only students of economics, but the socialists and communists, have failed to appreciate this propriety. Hence their criticisms of "capitalism" have been academic. All schools of Marxians have concentrated their warfare against "private ownership of the tools of production" as the tap-root of economic evil. Apart from this general agreement, however, they have not been conspicuously successful in working out a united program, and their role in the immediate situation is that of making a "united front" with all liberal elements against fascism and on behalf of popular government.

The writer would like to remind them, however, that if they read far enough into Marx they will find that he himself gives a "lead" along the path we have just indicated. After the publication of "The Communist Manifesto" (1848) and those parts of "Capital" which were issued in 1867, he apparently began to see that he had neglected the land question. At any rate in the larger, posthumous edition of "Capital" put out by Engels there was a new section under the significant title, "The Expropriation whereby the Countryfolk were Divorced from the Land." In the Everyman's library edition, translated by Eden and Cedar Paul, it will be found as an appendix of Vol. II.

English records show that seven million acres of common land were seized by the aristocracy between 1700 and 1850 while ground rent increased one thousand-fold. The political accompaniment of this expropriation was the evolution of the parliamentary government into its present form of a compromise between the landed interests and the bourgeoisie, with the tax load shifted on to industry. And, as indicated before, America followed about the same pattern.

Land Tax and Industrial Exploitation

Looked at against this background the picture of exploitation is not the same as the orthodox Marxian one of employers under-paying wage-slaves. Rather it is a picture in which the agricultural population, ground between land monopoly extortion and high taxes, sends an increasing number of unattached workers into the cities to glut the labor market. The manufacturer takes advantage, of course, of the cheap labor. But labor cost is a relatively small item in his total expenses. He too has to pay tribute to land monopoly and to the tax gatherer. He passes the burden on to the general public, thus completing a vicious circle.

It is a circle, however, in which the user of capital

for productive ends is a victim, just as much as the laborer whom he exploits and the public he holds up. How much stress Marx would have laid upon land expropriation had he lived, we do not know. Certainly his followers have laid no stress on it, but have allowed his essay on the subject to lie in its appendix, unnoticed and unused. Marx did two great things: he compelled historical scholars to recognize the economic factor in history, and he spoke, and in the prophetic tradition of the ancient Hebrews, for the modern proletariat.

Were this neglected part of his work to be put in its forefront, Marx's teachings would no longer be Marxism as we have it today. "The stone that was rejected by the builders has become the head of the corner." But the prophetic side of Marx's work would be only strengthened by this recognition of the realities of the situation.

Meanwhile the present confusions, political parties that do not and cannot lead, the portentous issue of taxation now and in the immediate future, the growing interest in cooperation as a means of economic salvation—with its insistence on democracy and diffusion of wealth—the growing willingness of many socialists to recognize the land monopoly factor, and the willingness of the political left parties to unite with liberals against fascism: all these trends indicate an acceleration of the pace of the present revolution. But only the recognition of the capital importance of land monopoly will give that revolution sanity in its march and success in its aim.

Arrogance in the Name of Christ

By Reinhold Niebuhr

WRITING about the excesses against the church during the civil war in Spain, the Archbishop of Westminster, primate of the Roman Catholic church in England, recently interpreted the sufferings of the church as follows: "Christ foretold that his followers should suffer and be known by the mark of the cross. He pronounced them blessed when reviled and ill-treated for His Name's sake. St. Peter writes, 'Think it not strange the burning heat which is to try you as if some new thing happened to you.' The church of God is no stranger to the violence and hatred of the 'gates of hell,' but the patience of Christians under persecution does not justify indifference to the fate of our country and our Christian civilization. We have ordered the following prayer from the Missal to be said daily in the diocese till further notice, 'Almighty and everlasting Lord in whose hands are all the might and the lordship of the kingdoms of the earth; look upon and help Christendom and with the power of thy right arm crush the heathen peoples whose trust is in their ferocity. Through Christ our Lord.' "

The archbishop closes his appeal in behalf of the Spanish church by quoting an English priest in Spain who objects to the use of the phrases "government forces" and "the rebels" in the foreign press. "They should say," declares the priest, " 'the rabble' and 'the forces of Christian law and order.' " Evidently the strong condemnation of rebellion in orthodox Christianity can be easily overcome if the church happens to be on the side of the rebels. It need only insist that the government forces are "rabble" and that the revolutionists are "forces of Christian law and order."

This comment and exhortation of a Catholic hierarch upon the tragic events in Spain is an interesting commentary upon the perils in which the church always stands in its relation to the world. It is in the world and always, to some degree, of the world; but in the moment of crisis it claims an absolute identity with the Christ, whose purity is above the world. Thus the archbishop identifies the sufferings of Spanish priests with "the cross" and suggests that the vicissitudes, which the revolution has brought upon them, conform to the promise and prediction of Christ, "Blessed are ye if men revile you and speak all manner of evil against you falsely."

The Height of Spiritual Arrogance

This is spiritual arrogance of the worst type. This is the very arrogance which proves that the most grievous sin of pride is always committed by religion and in the name of Christ, the sin of identifying sinful human purposes with the perfection of Christ. The archbishop does not utter a word of penitence over the grievous relationship between Spanish Catholicism and the decrepit feudalism, now in its last stages of decay in Spain. He does not admit that the Spanish peasants, now in revolt in Spain, have suffered for ages from the most corrupt form of landlordism in Europe and that the injustices from which they have suffered have piled up a terrible increment of vengeance in their souls. Nor does he evince contrition for the fact that the hierarchy and the priests of the church have been in intimate league with landlordism, monarchism and reaction in Spain not only before but after the revolution. The church in Spain is, in other words, a political instrument, and one which is committed to reactionary politics without reservation.

Considering these facts the revolutionary and radical forces have been fairly generous toward the church until the moment of this present reactionary rebellion against a democratically chosen left government. The effort to overthrow this government and to return to the oppressions of the past has naturally aroused the fury of the new Spain and of all the forces fighting for its preservation. It is regrettable that the passions of conflict never know discrimination and that radical defenders of the government should vent their vindictive passions upon pious and self-sacrificing nuns. Some

innocent priests are undoubtedly also the victims of the furies unleashed by civil conflict. In political conflicts individuals are unfortunately treated as symbols rather than as persons. Thus innocent individuals are made to suffer for the sins of institutions.

One might wish that revolutions were otherwise and that the passions of conflict were more restrained. But it ought to be the first task of a profound religion to deal realistically with the causes of these terrible passions. Perhaps it is even more important to deal contritely with them and to recognize what action or attitude of the self has been responsible for such destructive hatred in the soul of the other. We find instead the Catholic church, wrapped in the cloak of self-righteousness, calling God's curse upon "the heathen peoples whose trust is in their ferocity" and speaking of rebels against constitutional authority as "the forces of Christian law and order." The force of religion is used, in other words, exclusively to increase rather than to mitigate the natural self-deception and pretension of the human heart.

Perhaps there is no more crucial test of the genuineness of a religion than its effect upon human pride and pretension. It is because religion may issue in either a contrite subjection of all human ideals to the holiness of God or in a false identification of those ideals with the divine perfection that it is impossible to regard any religion as good *per se*. The final and most sinful pretension of the human spirit is always expressed religiously; just as the final effort to overcome the pretension is religious. It need hardly be said that both within and outside of Christianity the former consequence is a more frequent fruit of religion than the latter. That is why social radicals are, broadly speaking, right in regarding religion as a bulwark of social reaction, but are nevertheless wrong in their total appraisal of the place of religion in life.

The Church Clings to a Dying Feudalism

In the case of the Spanish church we see again an almost unqualified identification of Christ with a particular set of social values, in this case those of a dying feudalism. Spain is the last modern nation to go through the process of a decaying feudalism. Her church has evidently learned nothing from the history of Europe during the last three hundred years. As in France of the eighteenth century and in Russia two decades ago, the church is once again defending a "Christian civilization" against the "rabble." It is too blind to see that it is defending a corrupt and unjust civilization against a rising passion for justice. The pathos of all human sinfulness is revealed in this self-deception of the church. To claim the moral prestige of Christ's "Blessed are ye if men revile you" for sufferings incurred in a sordid political struggle is a consistent expression of religious pride and sinfulness.

There is, of course, no reason why Protestants should regard the error committed by the Spanish church as uniquely Catholic in its defects. To assume that would be to close our eyes to the universal character of the temptation to sinful pride and arrogance. Protestantism is sometimes as intimately enmeshed in the evils of capitalism as Catholicism is with feudalism. It must be admitted, however, that the Catholic theory of the church as a divine institution lends itself particularly to the temptation of confusing relative with eternal values. Since the church is the incarnation of Christ it is supposed to incarnate the spirit of Christ in every historical situation. This theory lacks the proper reservations, such as are found in the more consistent Protestant views of the church. It does not do justice to the fact that, though the church may delight in the law of God after the inward man, there is a law in its members which wars against the law that is in its mind. That war is an eternal one in the life of the church. Whenever the church imagines that the battle has been won, its very confidence will prove it to have been lost.

From A High Place

MOUNTAIN storm, race through
my mind
With your swift rebuke of hail.
Scourge the periled ease you find,
Chaff before your winnowing flail.

Mountain air, refresh my will;
Let old, hidden fevers out.
Medicine my soul until
Maladies are put to rout.

Mountain rock, condemn my sand,
Shifting creature of caprice.
Make me granite to withstand
Hasty enemies of peace.

ELINOR LENNEN.

Visitant

THE waters of the mind are cool,
And filled with stars at limped eve.
Bethesda, with a quiet spring
Deep at its silver source—and yet
Holding no healing for the soul
Which, in her sore distress, must grieve
Until, with downward shattering wing,
Some grave-eyed angel trouble it.

SARA HENDERSON HAY.

Unconventional Prayer

For the Soul Who Feels Left Out

LOVING FATHER, who rememberest the fallen sparrow, let us speak to Thy heart about the overlooked spirits of the world. We pray for the soul who has not had a promotion in ten years. We pray for the housewife who sees her furniture showing marks of wear and cannot hope for new. We pray for the minister who is never considered when at attractive pulpit is vacant. We pray for all who lack the creative freshness of genius and must constantly go the rounds of daily monotony. Dear Lord, send a miracle of surprise to these discouraged souls. Amen.

ALLEN A. STOCKDALE.

SEPTEMBER SURVEY OF BOOKS

Who Wrote the Constitution?

AN ECONOMIC INTERPRETATION OF THE CONSTITUTION OF THE UNITED STATES. *By Carles A. Beard. The Macmillan Company, $2.00.*

HERE is an old book revived and with a new meaning. Back in 1913 the American people were stirred with the tumult of discussion which accompanied the advent of the Progressive party, the conflict over the popular election of United States senators, workmen's compensation and other forms of social legislation. Theodore Roosevelt proposed to make the federal government adequate to the exigencies created by railways, the consolidation of industries and the position of labor in American economy. In developing his conceptions Mr. Roosevelt took into consideration the place of the judiciary in the American system and proposed limitations on its authority. He even suggested that when a court decides what the whole people can or cannot do, the people should have the right to recall that decision when they think it wrong.

Professor Beard, impressed with the emphasis which so many of the fathers had placed on economic interests as forces in politics, and deeply stirred by the discussions generated by the various progressive elements, entered upon a wide range of study and research into the economic backgrounds of our American Constitution. He asked fundamental questions: Who were the leaders in the movement for a new Constitution? Were they representative of any class or classes dominating the American scene? What was their philosophy? What motives actuated them? How did they go about to effect the great changes in our body politic which actually took place?

These questions, which Dr. Beard raised and answered in those days are even more pertinent now what with the devastating decisions which have once again made the Supreme Court one of our major national issues. In 1913 the question was simply: "Do the people have the right to do the things that need to be done regardless of constitutional impediments?" That, of course, is the form in which the question is repeated today, but underneath is the profounder question, namely: "Is the economic philosophy which has lifted America to its present position in the world, and under which the constitution was developed, adequate for America today?"

And what are the answers? The older commentaries do not provide them. They ignored all evidence—which Prof. Beard once again brings to light as exhibit A—that the rules of our "fundamental law" were designed to protect a specific class in its rights and secure its property against the assaults of a "leveling democracy." And behind this "fundamental law" was a well formulated philosophy of economic determinism. Madison, who along with Hamilton and Jay expressed this philosophy in the "Federalist", wrote in part as follows: "The diversity in the faculties of men, from which the rights of property originate . . . . is an insuperable obstacle to a uniformity of interests. The protection of these faculties is the first object of government. From the protection of different and unequal faculties of acquiring property, the possession of different degrees and kinds of property immediately results. . . ."

This philosophy, moreover, permeated the minds and ruled the wills of practically all the constitution makers. Fully aware that the Articles of Confederation did not provide the protection which their interests demanded they sought to effect some change by legal methods. Having failed, however, they "set to work by circuitous route the assemblying of a convention . . . with the hope of attaining, *outside the existing framework,* the adoption of the revolutionary program." They planned the strategy and led the way. The question whether a constitutional convention should be held was not submitted to popular vote, and the Constitution was not submitted for popular ratification. A powerful, organized minority drew up this document and jammed it through by means of a sort of political coup d'etat. So says Beard, and the evidence is terribly convincing.

So what? Perhaps the first and major good that should ensue from such an interpretation is our disillusionment with reference to the sanctity of our Constitution. It was conceived in a great historic crisis, and it was born in conflict. It bears the scars of that conflict; and while Madison and Hamilton may not have inspired the best of all human documents they at least refused to make a fetish of technicalities and when a human situation required that a certain thing be done they did it. By their own strategy as well as their philosophy, therefore, they paved the way for a modification—or the displacement even—of their handiwork. Lincoln was ready to do just that; and despite the present constituency of the Supreme Court America will some day again find ways and means of doing with her Constitution what the exigencies of the time demand.

EDWIN T. BUEHRER.

Philosophy in Ancient Israel

THE HEBREW PHILOSOPHICAL GENIUS. *By Duncan Black Macdonald. Princeton University Press, $2.50.*

PHILOSOPHY was part of the original endowment of the Hebrew people, says Dr. Macdonald. He proves that "they had fundamental philosophical ideas and attitudes; that these were theirs from their beginnings; and that the more formal expression of these, reached in such later books as Job, Proverbs, Ecclesiastes and Ecclesiasticus, came by an orderly development from such beginnings." The author directs his "vindication" against the common view that the writers of these later books were influenced by the Greeks. He also shows what happened to Hebrew philosophy when it came into contact with the Greek thought of Alexandria.

The philosophical Absolute of the Hebrews was the personality of Jehovah, and they held other definite philosophical positions: (1) man has conscience and consciousness; (2) all things, including the personality of Jehovah, are changing, becoming; (3) life is a fundamental reality, and man's life is derived directly from God; (4) evil in the individual is stupidity, a bad man is a fool.

We are especially indebted to Dr. Macdonald for his treatment of the Hebrew attitudes toward reason. Several passages in the Old Testament (Psalm 111:10, Proverbs 9:10, Proverbs 15:33), which employ the phrase "the fear of Jehovah," while recognizing the existence of common sense or understanding in the mind of man, clearly subordinate this reason to the authority of Jehovah. Obviously there were some who regarded reason as ultimate, and of equal authority with Jehovah's will. In Proverbs 4:1-7 we have no mention of Jehovah, but a noble and not irreligious picture of a Hebrew father exhorting his son to seek and love reason as a guide in life. Reason speaks directly in various passages in Proverbs. She cries shrilly to busy men, mocking and threatening them (1:20-33). A very different reason invites men to her house, to be taught and trained by her (9:1-6, 11, 12). And in Proverbs 8, Reason becomes a personality coeternal with Jehovah.

Ecclesiastes holds a view of reason which is distinctly lower

than that of Proverbs 8. For it, reason is not an eternal person but an attitude of prudence and self-control. Its religion is full, active life, and its God is the entirely a-moral Being behind life. Dr Macdonald's chapter on Ecclesiastes, "the greatest surviving product of Hebrew thought," includes his translation of the entire book.

The book of Ben Sira (Ecclesiasticus), which was written about 190 B.C., is antagonistic to the eternal Reason of Proverbs 8. Ben Sira upholds the traditional conception of the absoluteness of Jehovah, whom he calls "the All" (43:27). He subordinates Reason to Jehovah, and identifies her with the Law and the revealed Word of Jehovah.

Hebrew philosophy underwent great changes when it came under Greek influence. A distinctive and attractive product of the Alexandrine environment is the Book of Wisdom, "an apologia for the Jewish faith and the Jewish conception of the world addressed to the cultivated Greeks in Egypt." The author uses terms which his readers can understand. Wishing to explain Noah's ark, he remembers the raft of Odysseus and calls the ark a "raft." The Greek conception of wisdom or reason is his bridge to the personified wisdom of the book of Proverbs and the faith of Israel. Jehovah, the Lord, is represented, in true Greek fashion, as the always existent, supreme Maker of the universe. The writer of the Book of Wisdom explains, in terms intelligible to Egypt and the Greek world, that the divine Wisdom, God's agent, was the guiding and governing power in Israel's history, and that the Exodus and the settlement in Palestine were like the sending out of a Greek colony. And the teaching mother of the eighth and ninth chapters of Proverbs becomes a beautiful, wise Greek nymph!

Christian theology continued to consider the Hebrew problem of the relation of reason to God. "The author of our Fourth Gospel completely accepted that view of the personality of Christ which recorded him as the Reason described in the eighth chapter of Proverbs, but now incarnate and visible and speaking immediately to men. The whole position of the philosopher in Proverbs was taken over and developed as Christian verity." In Jesus the divine, eternal Reason "became flesh and dwelt among us and we beheld. . . ." In that conception an important and influential phase of the philosophy of the Hebrews reached its culmination.

FRANCIS T. COOKE.

"Finally Brethren"

FINALLY: WITH PAUL TO THE END. *By John A. Hutton, Harper & Brothers, $2.50.*

SOME FEW years ago, laymen's lives of Jesus were best sellers. Men like Murry, Glover, Papini and Barton were among the writers. More recently Paul has appealed to the unclerical mind, and Glover, Spencer and Irwin Edman, of Columbia, swell the literature concerned with the apostle of the Gentiles. This volume, however, while written by a distinguished preacher, was inspired by a layman, Sir Ernest Hodder Williams. It was by his "frequent urging" that Dr. Hutton has given us these studies in addition—as he reminds us—to the twenty-six books already published.

Those who approach this volume with the desire to have a complete or critical study of Paul's life will be disappointed. Here the historian is bowed out by the homilist. A "sky-pilot" is taking observations, and sometimes the distance lends enchantment. The conversion and call of Saul; the sojourn in Arabia; the call to Macedonia, and the final letter to the Philippians become the media for penetrating and spiritual insights into life.

In the excursus, there are some six elaborations of subjects from "Creeds" to "The Foolishness of Preaching." The first might be summarized as a plea for dynamic dogma. Then the doctrine of Christ's identification with the Father is interpreted as a great *human* interest for the conservation of our ideals, and this is followed by a pragmatic account of the correlation of our inner life, which is none other than the peace of God. The "Filioque" clause is explained as a safeguard from the danger of mere ecstacy, on the one hand, and of apostasy on the other. A discounting of the human intellect, as the means of obtaining truth, is the subject of the fifth excursus, and the last is an apologia for what Carlyle called "the speaking man."

The editor of the British Weekly is in the succession of Dr. William Robertson Nicoll, and his writing has the same characteristic ability to bring into captivity to evangelical expositions the whole realm of literature. Even in these twenty-one chapters, Plato's illustration of a voyage on a raft, from the "Phaedo," the Greek "Erinyes"; Coleridge's albatross in the "Ancient Mariner," and many references from Browning are to be found without direct allusion. Moreover, Dr. Hutton has a flair for etymology and keeps perpetual open season in hunting for verbal origins. This is not even to suggest pedantry of one who eats paper and drinks ink. He is no student, whom Faust describes,

> Whose greedy hands for hidden treasure grope,
> And who is glad when any worm appears.

On the contrary, the reader finds mental and spiritual stimulation in every chapter. However, while it is an exposition of finality, it is only the finality of the final.

W. P. LEMON.

Our Good Neighbor to the North

CANADIAN-AMERICAN INDUSTRY: A STUDY IN INTERNATIONAL INVESTMENT. *By Herbert Marshall, Frank A. Southard, Jr. and Kenneth W. Taylor. With an Excursus on the Canadian Balance of Payments by Frank A. Knox. Yale University Press, $3.00.*

WITH the world's aching teeth—sometimes called Franco-German and Italo-British affairs—and its sore thumb, labeled "Russo-Japanese," making insistent demands for attention these days, we readily forget that such well-behaved and healthy members as Canadian-American relations are also a part of the body politic. In this we are like the American business men with whom the authors of this book had conversations; "they regard Canada not as an alien area but as a slightly peculiar northward extension of the domestic market. Several confessed that only in recent years had they begun to realize that the line between the two countries was in fact an international frontier. . . . To a very high degree the American business man feels at home in Canada."

The division of economics and history of the Carnegie endowment for international peace, sponsor of this study, has done well to turn aside momentarily, as its director, James T. Shotwell, puts it, "from the study of disturbed areas where peace is menaced to a part of the world in which it is most firmly established, to analyze pacific international relationships when working under the most favorable of circumstances." The theory is the same as that which drives the physiologist interested in the control of malignant disease to a more and more thorough scrutiny of life processes in healthy tissue. This study is only the first in a series of investigations which will produce some thirty volumes of published text, in which scholars and experts of both countries are to record their cooperative research into Canadian-American relations from the viewpoints of history, economics, politics, international law,

sociology and education. If all the volumes in this important and ambitious undertaking are as competently done as the first one, the final result will represent a high level of attainment, indeed.

Few non-specialists will want to read all through the main chapters of this study, where the available information about American commercial and industrial investments in Canada and similar Canadian investments in the United States is assembled from scattered sources, classified, and thus "nailed down" for convenient reference. But important facts of general interest emerge, and are discussed in the shorter chapters on "Motives," "Operations," "Results," "Consequences and Problems." Even before 1900 probably over a hundred companies in Canada were controlled by or affiliated with American firms, and by the end of 1934 the list had grown to more than 1,350 companies. The percentage of total Canadian production coming from American-controlled establishments is 82 in automobiles, 65 in rubber products, 68 in electrical apparatus, 34 in pulp, paper and lumber, 8 in textiles and clothing. American direct investment in Canada is over $2,000,000,000. But in proportion to Canada's wealth and population her direct investment in the United States is even larger—a fact little realized. The authors emphasize over and over again that this interlocking between neighboring highly-developed industrial communities is a wholly natural development—except that it has been intensified by tariff policy designed to force the erection of manufacturing plants in Canada that would otherwise be uneconomical. This need occasion no fears such as those sometimes (rarely) uttered by Canadian orators lest Canadians become "hewers of wood and drawers of water" for the Americans. Many branches of Canadian economic life remain relatively untouched by American control—railways, telegraphs, telephones, air lines, radio, bus lines, banks—and the minor political repercussions of investments across this peaceful boundary do not menace the independence of Canada. The most noticeable political effect of Canadian-American investments appears in certain realignments among the tariff lobbies at Ottawa and Washington.

EUGENE STALEY.

Communism and Christianity

CHRISTIANITY AND THE SOCIAL REVOLUTION. *Edited by John Lewis, Karl Polanyi and Donald K. Kitchin. Charles Scribner's Sons, $3.00.*

THE DECLARED purpose of this volume is that of challenging the traditional attitude of Christianity toward the question of radical social change; and of challenging the orthodox attitude of communism toward religion.

There are contained in it eighteen independent essays upon various aspects of the subject written by fourteen vigorous thinkers selected with reference to their fitness by interest, ability and experience in the relevant fields of inquiry. Some of them are orthodox churchmen, some are avowed communists, and some are radical Christians. They are all united by their conviction of the necessity and inevitability of radical change in the direction of some form of socialism.

The editors seem to agree in accepting the "dialectical" principle. Accordingly the book is divided into three parts which may be regarded as thesis, antithesis and synthesis. In Part I, Christianity is set forth as its advocates conceive it both in its New Testament emphases and as it has disclosed itself in its subsequent historico-social relations. While agreeing that Christianity as expressed in the personal attitude and teaching of Jesus, as well as in the primitive church, was in positive opposition to the social and political order of the age, these writers differ profoundly among themselves as to the exposition of the essential Christian religion. Upon the one hand such stout advocates of Christian socialism as Conrad Noel and Clive Binyon maintain that the Jesus of history did not countenance any method of social change which involved the entrance of his followers into the political arena through the use of worldly weapons. They must be heroic, prophetic and uncompromising in declaring the judgments of God, but the actual execution of God's judgments must be reserved for him in his own time and way. The church must expect the coming of the kingdom of Christ, and it must keep itself aloof from the world. It must not compromise.

On the other hand Mr. John Lewis, who is certainly one of the most vigorous and provocative writers included in the group, urges that the truly historical Jesus was really the protagonist of the revolutionary spirit of the ancient prophets and as such became the leader of the masses in a genuine social movement. He went to his death in a definite effort to bring the conflict to an issue from which he expected victory for his cause to emerge. While the apocalyptic of Jesus had in it fantastic elements it had also as its essential core a realistic grappling with the actualities of the social situation. He was suppressed by the violence of church and state because his threatened success would have meant their destruction. The modern church is dismayed at such a Christ as Jesus really was, but if it were willing to follow him now the result might be different.

Part II states the case for communism as against religion. Communism regards religion as an obstacle to the triumph of the communistic social order. Moreover with the coming of such order religion will of necessity wither away because it will have no function to perform. With the removal of the heavy hand of capitalism, human nature will find such satisfaction of all its needs and demands in the abundance of nature's provision that it will have no interest in the consolations which point to an ideal world outside of time and space. A valuable and interesting chapter of this second division is that of John Macmurray who, while not a communist, achieves a most admirable and unbiased account of Marx's early thought, especially his account of religion in its social necessity and function. Herein he lays the foundation for his subsequent argument in Part III against the communist rejection of religion.

In Part III, which attempts to effect a synthesis of essential Christianity and essential communism, the volume reaches the goal of its declared purpose. It argues the moral kinship between communism and Christianity in the identity of their passion for social justice. But it also exhibits the irrepressible and crucial conflict between the two because of the formal organization both have assumed through the failure of each to penetrate to the central meaning both of religion and of society.

The most significant content of this last division may be summarized in two or three condensed statements.

1. The direct and deadly enemy of both communism and Christianity is fascism. Hence the two are natural allies as against a movement subversive of both. (Polanyi and Macmurray.)

2. Communism is so far from being actually irreligious that in its progress it has had to transform itself into a definite religious system. It has a God which it calls the "dialectic of history." It has a Bible in the writings of Marx and Lenin. It has a church in the communist party. It has its apostolate in the central committee. It has its orthodoxy, its inquisition and its heretics. (Meier and Niebuhr.) As a religion it is not wholly devoid of elements of truth and power. But, on the whole, it is blinded thereby to certain facts with reference

to human nature and society which render its political strategy inadequate and its hope utopian. (Niebuhr.)

3. Any effective reply to communism must boldly challenge its conception of religion. Religion is not essentially idealist-dualist. It is realistic in that always and everywhere it has its roots in direct human relations and not in a supernatural ground. "Religion must reject supernaturalism and refer its ideal truth to the world of material reality, or be destroyed by the organized material injustice to which it turns a blind eye." (Macmurray.) But this does not mean the rejection of God.

There are innumerable instances in these essays in which a reviewer would wish to enter objections, but inasmuch as the whole book is in the nature of a debate, this particular writer is disposed to allow it to criticize itself. As a performance living up to its declared purpose, it deserves only praise. Perhaps the highest and most effective commendation one can give it will be to say that it is doubtful which will be more displeased with it, the orthodox communist or the orthodox Christian.

CHARLES M. SHARPE.

Lux in Tenebris

I KNEW THEM IN PRISON. *By Mary B. Harris. The Viking Press, $3.00.*

A WORTHY volume is here added to the small shelf of distinguished memoirs by prison officers. The convicts have more than outmatched their warders in this respect—which is evidence for the view that prisons blunt the sensibilities of the officers more than the spirits of the imprisoned. Wardens have not neglected to express themselves freely in print, but, when not simply reporting the details of the prison house, they have too frequently endeavored to whitewash their records; we have yet to hear of an artist who uses lime as a pigment. Occasional convicts have plumbed the depths of their tortured spirits and have voiced the tragedy of the imprisoned, but the great majority of the officers, deluding themselves with the confidence that they are after all on top, have failed to assimilate their own experiences. Nevertheless rare officers have appeared who have so completely identified themselves with the struggle to orient the a-social beings in their charge that repeated defeat has touched them to the quick, enabling them to speak out with conviction. Dr. Harris appears to be one of this number.

Drafted for prison work in 1914 by Dr. Katharine B. Davis, the dean of modern penology in America, Miss Harris brought with her, in addition to a Ph.D. in Sanskrit from the University of Chicago, much of the inspiration and optimism of the nineteenth century reformers. Fortunately she soon revealed as well an unsuspected capacity for practical management. These were the qualities that had brought notable success to a dozen wardens before her, and they enabled her to cope with the problems of the antiquated workhouse for women on Blackwell's island, New York city. Fortunately the women's clubs of America and other organizations were just at this time waging a successful campaign to persuade the legislatures to provide for the proper removal of women from the men's jails and prisons. Dr. Harris soon received an invitation to adapt her discipline to the farm community of the state reformatory for women at Clinton, New Jersey. The war and the problem of caring for the "camp followers" called her to the southeast, but in 1919 she was back in New Jersey developing amidst adverse conditions the full possibilities of the state home for girls at Trenton. Finally the opportunity came in 1927 to take full charge in the establishment of one of the most remarkable penal institutions in the world, the Federal industrial institution for women located at Alderson, West Virginia.

Many will see the ghost of "Tom Brown" Osborne lurking behind the disciplinary methods of Dr. Harris, although most of her common-sense devices, including the cooperative clubs, can be related to still earlier precedents. But Dr. Harris was certainly less concerned with originality than with establishing a friendly "partnership" in the reform of her charges. The reader cannot help being attracted by her definition of discipline as a process of instruction. The sensitive inmate who in a lyrical moment conceived that "faith is my pass key" to a new liberty seems to have discovered one of the major disciplinary secrets of Dr. Harris—the art of regenerating individuals by reviving their faith in themselves as a reflection of another's confidence and interest in them.

While these memoirs reveal the successful application of the best of the pedagogical penology developed by Zebulon Brockway and his followers in post civil war years, they also reveal a ready utilization of the clinical penology of more recent years. Indeed no device for gaining a more intimate knowledge of the problems of the individuals under her care appears to have been neglected by Dr. Harris at Alderson. While she does not seem to have taken time off to probe the depths of the crime problem in its sociological and economic aspects, her poised conviction that most individuals can with proper assistance overcome social and personal handicaps and make a useful adjustment to society appears to have had a most healthy influence on her girls. Her book, with its candid account of disappointments that did not bring discouragement, presents in vivid colors the case history of a warden able to face imperfect success without dismay and offers hope that the knotty problem of the convict may ultimately be handled with more success than we see in America today.

BLAKE MCKELVEY.

From a German Pulpit

THE LIVING FOUNTAIN, *A Series of Sermons. By Karl Heim. Zondervan Publishing House, Grand Rapids, Mich., $1.00.*

IN THIS book will be found really great preaching, for Dr. Heim has taken the rich storehouse of his knowledge of theology and used it as an inspiration for profound truth expressed in very simple fashion. Dr. Karl Heim is known to large groups in America through his lectures and writings. He is one of the most popular teachers of theology in Europe. As professor of systematic theology in the University of Tuebingen he attracts more than four hundred young men to his classroom. Not willing to limit his usefulness to the class, Dr. Heim takes a very active part in the Christian Student movement and influences the students who will go into other fields of labor.

Recognized as one of the leading theologians and a creative thinker of the first rank one would suppose that a book of sermons from his pen would be very strong and original but limited in appeal. "The Living Fountain" is indeed strong but written in such a simple style it will be understood and enjoyed by both laity and clergy alike. I have never had the privilege of reading great sermons quite so lucid and yet so simple as are these. I would designate them as evangelistic preaching in the highest concept of that term. A warmth and passionate fervor and glow pervades all these messages. They deal largely with individual redemption but have great underlying conceptions of the power of Jesus Christ to reshape all of life.

Though their manner of presentation is simple, when I finished reading the series I could not help saying this is the final word on each subject. The author demonstrates profound, childlike faith in God. Throughout the series we can get a

clear picture of the difference between the type of Redeemer man has always desired and the one God gave to the world in Jesus Christ.

To read sermons from the pen of a learned theologian on "What Must I Do to be Saved," "God's Wages," "The Decision," "The Calling of the Publican," "The Power of Witnessing," "God's Hour," as well as the others, will encourage and inspire any modern preacher to go forth and try to do likewise. In these messages there is a sense of the presence of Christ in the world, the possibility of man's finding him, and the absolute need to do so if we are to be redeemed in all phases of life. But even more encouraging is the sense of the presence of God actually seeking for all men to follow in his way.

A word of praise should be added for Rev. John Schmidt who has translated these sermons from the German so that as one reads the simplicity and beauty of style have been retained at no expense to the content.

W. Angie Smith.

More Great Illusions

Raw Materials, Population Pressure and War. *By Sir Norman Angell. World Peace Foundation, Boston, 75 cents.*

A Place in the Sun. *By Grover Clark. The Macmillan Company, $2.50.*

THESE two books say the same thing, Sir Norman's in the rapid, brilliantly illustrated style of one of the world's foremost publicists; Mr. Clark's with a wealth of statistical reinforcement which leaves small room for doubt as to the soundness of his thesis. The sum of their conclusions is this: that the arguments by which the territory-seeking nations try to justify their aggressions are either the fallacies of ignorance or conscious humbuggery. Nations do not seek "a place in the sun" for the economic or social reasons they allege. They seek it because they want a place in the sun—that is to say, a place of political importance and power where they can impose their will on weaker states and by virtue of which they can more successfully defend themselves.

When one weighs the facts brought together by Mr. Clark and Sir Norman it is hard to understand how the arguments in favor of colonial expansion should have obtained the acceptance which is widely given them. These arguments, it hardly needs to be said, are three. Territorial expansion is held to be a necessity for ambitious states in the "have not" category, first, to insure necessary raw materials; second, to control markets for the absorption of surplus production; third, to open lands for the settlement of surplus population. In every case the argument implies that if a nation "owns" certain territory that will solve these three problems. The actual record proves that it will do nothing of the kind. On the contrary, "ownership" of the sort sought by the expansionists may complicate a nation's internal economic problems. The United States has found that out in the Philippines.

What are the actual facts with regard to obtaining raw materials? "The trouble with raw materials is not scarcity, or the fact that nations tend to keep them to themselves—not difficulty of access, that is; the trouble is to find the means of payment for raw materials desired." Both books give mounds of data in support of this statement. What about obtaining new markets in colonies? Sometimes it happens, as in the case of France and Japan. On the other hand, "in the last twenty years of her possession of colonies, Germany had the distressing experience of seeing her share of their trade definitely decreasing while her share of the trade of the rest of the world was increasing quite rapidly." Britain is losing the Indian market rapidly, and "it is arguable, though it could not be proved, that British merchants sell less in India today *because* Britain has spent that money to keep control." If the costs of capturing, administering and policing colonies are taken into account, they are all in the red. "A few big interests reap the profits"; the taxpayers pay the freight.

What about the current argument in favor of economic self-sufficiency? "Experience—notably perhaps the experience of the United States—proves that self-sufficiency, even of a degree not possible with most states, does not solve the characteristic economic troubles of our time; it is no guarantee of prosperity. Self-sufficiency is not necessary to a high degree of prosperity." And what about population outlets? This is the biggest illusion of all. To quote but a single example, in the case of a nation which has just advanced this justification for an especially outrageous instance of international brigandage: "After fifty years of ownership there were at the last census in the 2,000 square miles of territory in Eritrea most suitable for European residence just about 400 Italians. . . . When we have deducted government employes and children under ten, we find the total Italian population engaged in agriculture in Eritrea to be 84 persons. Libya was conquered as the result of a costly war with Turkey in 1911-12. . . . Vast efforts to encourage emigration from Sicily have been made by the Italian government. In twelve months in 1934 the emigration consisted of ninety Italian families—hardly an appreciable relief for 'population pressure.'"

Unfortunately, such demonstrations as these, convincing as they must be to the open-minded reader, are not likely to lessen the pressure from nations such as Japan, Germany and Italy. What will? Here the two writers come forward with proposals which, I must admit, seem to me far from adequate in view of the threats to world peace which are involved. Mr. Clark believes that the mandate system should be developed a further step, so that the League of Nations would have veto rights to guarantee the equality of trade regulations in all colonies. Sir Norman believes that there should be universal consultation in the making of tariffs, a general lowering of tariffs (but not immediate free trade), and an international currency stabilization. There is wisdom in both proposals, but few will believe they would, if adopted, assure peace. Alas, what will?

In 1911 the then Mr. Norman Angell won world fame in a night—the fame which has brought him his title and his Nobel prize—by writing a book in which he argued that modern war cannot be made to pay; that victors lose as well as vanquished. That book was, of course, "The Great Illusion." Three years later the nations obligingly proved the Angell thesis correct, and nearly destroyed themselves in doing it. Now Sir Norman, along with Mr. Clark and with the recent pungent magazine articles by Mr. Nathaniel Peffer, is laying bare the existence of another set of illusions which have been guiding the policies of nations. Will the nations once more think it necessary to put his thesis to the proof of blood?

Paul Hutchinson.

The Fool of God as Artist

Vincent Van Gogh, a Biographical Study. *By Julius Meier-Graefe. Translated by John Holroyd-Reece, with 61 illustrations. The Literary Guild of America.*

"ISN'T it odd that no one, of the many whom I have met, liked me? You may think it is rather pretentious to say so, but honestly there was not one. Not even you, Theo, although you have done everything for me. Why did you do it?" Thus did Vincent Van Gogh talk with his brother in their last meeting before Vincent died as a result of a self-inflicted

wound. Yes, why did he do it? Stick with him through those terrible years of poverty, carelessness, study, utter devotion to his art, even during the time he was in the sanitarium! Why did he do it? Maybe there is no explanation aside from a brother's love, but out of this brotherhood came one of the outstanding figures among Dutch artists. For after all, it was the loyalty and support of Theo that made Vincent possible.

The author presents this modern David and Jonathan experience, except this time it *was* between brothers, in a most fascinating manner. And their loyalty to each other survived even when their parents were disgusted with the wayward son's lack of all they thought essential for life—the strange things he did, the strange places in which he lived, and the still stranger people with whom he lived. Always it was Theo upon whom Vincent could depend after that altruistic meeting and pledge at the mill in Rijswijk. Always it was Vincent upon whom Theo leaned, although he provided a more or less uncertain support.

Just as strange as this strange friendship is the manner in which this translation of the Dutch artist's life came to pass. The forcefulness of the original German text has no precise equivalent in the English, the translator says. But so striking are the original phrases that he says he read the original until he practically committed it to memory. Then he made notes in English, closed the German book and wrote the first draft with the aid of the notes. And when he re-read the original again by the side of the manuscript, he was amazed to find that what he thought would be a free translation was almost an exact transcription.

But if the translation, with its choice phrases and intriguing crispness, is only an indication of the original, how envious we should be of those able to read the original. Listen to just a few sentences chosen at random: "He used his pain to strengthen his personality"; "the limitations of necessity made him free"; "an outcast who knew the peace of despair"; "as convincing as a picture book to a child"; and "(they) struggled in vain to set the heavy machinery of hope in motion again."

A great many who read the book will be smitten by the confused unconventionality with which Vincent lived, especially in the early years of his work. But if they catch as well the indefatigable devotion to an ideal which possessed the artist, the way in which he allowed none of the erstwhile convivialities of life to draw him to one side or the other, even his studies for the ministry and a little time spent in the ministry—if they can catch this picture of utter devotion to an artistic ideal, then they will be amply repaid for wallowing through the earlier sordidness of his experiences. And who knows but that this devotion sprang first of all from that experience of devotion to God which found expression at first in those days of service among the deeps of the Borinage!

FINLEY KEECH.

Pioneers! O Pioneers!

THREE BAGS FULL. *By Roger Burlingame. Harcourt, Brace & Co., $3.00.*

THERE seems again to be a revival of the historical novel. This is not the romantic type which entertained us around 1900, but rather a regional realistic type that covers a long sweep of time, and tells the saga of a family or a community. I have read at least a score in the last year or two.

Mr. Burlingame's novel presents an interesting chapter in the cultural history of our country. It is the tragedy, or perhaps the comedy, of progress. The story relates the experiences of a Dutch settlement in the empire state from 1795 to the days of Coolidge prosperity, from the hardships of pioneer life to bigger and better bathtubs, from rural simplicity to modern mechanization, when "we take up the task eternal, and the burden and the lesson." The somewhat pessimistic undercurrent seems to imply that perhaps we haven't entirely taken up the lesson. The plot presents a good study in the sociology of the family. The sturdy Van Huytens establish themselves in the wilderness of central New York on a tract of land and a lake, acquired from the Holland Land company. Their humble log cabin eventually becomes a stately mansion. Other nationalities move into the neighborhood, social classes and distinctions arise—the old aristocracy and the newcomers. One branch of the Van Huyten family takes the high road of economics and moral life; another, the black sheep, the low road. Ultimately, both roads again meet, but during the century generations of the family love, marry and die, and each one reflects the modes and manners of its time. The romance of Ruth and Dick reunites the two branches.

Meanwhile, transportation advances from the covered wagon, the Erie canal and the steam railroad to the motor car and U. S. Route 20. The earlier stages affect the Van Huytens but slightly, but with the automobile came real change to the community. It stood on the threshold of a new era. There the tale stops, and the depression lurks around the corner. The author has presented a vast pageant in a vigorous and intelligent way. Much of the treatment is of necessity fragmentary and only suggestive, but the final impression is of a good piece of work, well done.

LEE E. CANNON.

Latin America in a Nutshell

LATIN AMERICA. *By Stephen Duggan. World Peace Foundation, 75 cents.*

HENCEFORTH the busy reader has no excuse for remaining ignorant of our southern neighbors. In sixty-two pages the World Peace Foundation presents a vivid portrait of Latin America, the materials of which are drawn from Stephen Duggan's more detailed work, "The Two Americas."

Jungles and mountains, tropical climate and a dearth of mineral resources, the subjugation of Indians by conquistadores, the influence of French culture and revolutionary philosophy, the introduction of English, German and American capital and other factors differentiating Latin America from the United States and Latin American countries from each other, are here portrayed by a few bold strokes. Especially timely are the references to the decline of the patriarchal family, the slowly rising status of woman, the scholastic emphasis in education, the oligarchic nature of governments, the Catholic church's opposition to reform, and the transformation of independent farmers into wage workers employed by foreign corporations.

The impact of economic forces is less adequately presented than the contact of cultures. The author emphasizes the constructive side of foreign investments without showing the blighting consequences of economic imperialism or the high-handed methods by which even today concessions are often obtained in the smaller republics. He points out that Latin American producers depend upon the demand of foreign markets, but fails to state that this demand may be controlled artificially by monopoly. He suggests that immigrants are assimilated in a "melting pot," although in Central America foreign whites and blacks alike tend to remain permanently alien. He mentions the abrogation of the Platt Amendment, but omits reference to our present methods of influencing Cuban affairs.

After discussing such causes of anti-Americanism as the Monroe doctrine, our relatively materialistic life, and our po-

litical, journalistic and cinematographic bunglings, Dr. Duggan points to the present extension of the "good neighbor" policy, as typified by the recall of our marines from Haiti and Nicaragua, and Secretary Hull's attitude at Montevideo. In conclusion he urges increased contacts through travel, trade, education, literature and art so that the peoples of the Americas may come to admire each other's cultures and civilizations and cooperate for the improvement of themselves and humanity.

CHARLES D. KEPNER, JR.

The New Russian Theater-Craft

MOSCOW REHEARSALS: AN ACCOUNT OF THE METHODS OF PRODUCTION IN THE SOVIET THEATRE. *By Norris Houghton. Harcourt, Brace & Company, $2.75.*

SINCE Oliver Sayler's first book on the Moscow art theater, there has been a steady procession of American critics and theater workers through Russia. Their reports have always been enthusiastic, and in some cases, Hallie Flanagan's for one, there has been vision as well as fervor. But Norris Houghton is the first to take the precaution of learning the Russian language before making this inspection. This in itself distinguishes his book, "Moscow Rehearsals," above the others. Mr. Houghton traveled on a Guggenheim fellowship and took his time on it; he obtained access to rehearsals, "sat in" with four of the most important Moscow companies, and came back with technically detailed inside information. His book merits a high score on these points alone.

It happens, however, that the events of the past six months in the American theater have conspired to double the interest of Mr. Houghton's observations. They are published just as the Federal theater is getting under way. We cannot fail to be struck with innumerable similarities and differences; the Federal theater is, and is not, a mirror held up to Moscow.

Mr. Houghton throws less new light on the Moscow art theater than on the others. He sees, as no one can help seeing, the depth and excellence of the art theater method and practice. Here he finds psychological realism carried to a high point. The Moscow art is full of tradition, but it is all the tradition built up under one leadership; and the inception of this theater's aim is fully covered in Stanislawski's book, "My Life in Art."

He gives a vivid picture of the more theatrical method of the Vakhtangov theater—a method of studied enlargement and exaggeration of characteristics; of the more radical and experimental Realistic theater, bent on destroying the isolation of the theater image, the elimination of the proscenium, the identification of the play experience with the audience experience; the actor domination of the Meierhold, with its director reflected in each of his actors. All these theaters he makes vivid and immediate in his journal of daily rehearsal and nightly performance.

All these theaters represent a break with the older European tradition. But the significant phase of this break appears in the detailed account of their training methods. All, apparently, check and balance their radical aims by intensive and required study of the history of the theater. It is as though they agreed with one voice: "We are done with the nineteenth century way, but we must find more lasting authority somewhere—in Athens, perhaps, or in London's Globe, or in the *Commedia dell' Arte.*" Perhaps it is merely the thoroughness and patience of the Russian genuis—but it may be something less unattainable. Worth thinking over. It is plain enough that the mysterious supply of good actors in the Russian theaters is simply the result of a serious effort to train them.

Mr. Houghton, whose personal approach is that of a scene designer, is greatly interested in the *mise en scène.* And here he finds great vitality and originality of conception combined with slip-shod and inadequate scenic execution. Fine ideas everywhere, and bad workmanship in the effort to embody them.

He is not enthusiastic about the playwrights. Evidently the continual pressure of social purpose, handicapped with dramaturgic inexperience, can produce a dramatic body as monotonous as Broadway's Cinderellas and triangles. The game is so new, and on so large a scale—but the same alibi is to be brought forward for our federal project. Only the Russians, who have been at the job of setting up government plants much longer, have accepted the necessity for sound training. Here they have, in the very nature of their scheme, a great advantage. They do not have to take over an older generation of workers, and they look to permanency in their efforts, not to the meeting of a condition induced by an economic emergency.

We have seen in the federal theaters the occasional success of the older individual as an actor; but we have also seen the far greater value of the training of ensemble, which can be done for any new and untraditional purpose only by the employment of the younger generation of actors and directors. The real mystery in the Russian situation is the swift production of so many able and imaginative directors. Here our federal theater lags far behind, but in defense it may be noted that the Russian government does not have to bid for men against the commercial opportunities of Broadway and Hollywood.

The illustrations are excellent and well selected, though in some places confusingly titled. In matter, and in thoroughness of preparation, "Moscow Rehearsals" stands out. The year has produced few theater books so valuable—none so timely.

THOMAS WOOD STEVENS.

No Hope for Either

TRAVELS IN TWO DEMOCRACIES. *By Edmund Wilson. Harcourt, Brace & Company, $2.50.*

AFTER the New Republic had published the last of Edmund Wilson's articles on the Soviet Union (which are republished in this book, with some additions), the storm of controversial letters gave indication that something about them was highly disturbing. Readers on one side maintained hotly that Mr. Wilson's comments were trivial, petty, shortsighted; those on the other held just as stoutly that they were accurate and penetrating. The truth is that there is justification for the assertions of both sides.

Mr. Wilson belongs to the post-war school of critics. That is, he is too much of an individualist to discount his personality in any matter. He walked through the great workshop that is soviet Russia as one strolls through art galleries watching for some canvas to catch upon the inward eye. Recognizing the magnitude and heroism of the task which occupies the Soviet Union, he is nevertheless too engrossed in the response to environment of that delicate sensory machine known as Edmund Wilson to probe beneath the superficial phenomena which are no more than signposts to those deep lying patterns of which civilizations are made. A pretty girl, a pleasant evening, a ludicrous tourist, a good landscape—those minor and universally common experiences of travelers anywhere—are placed in Mr. Wilson's book beside paragraphs of deeper insight into a new world, and beside sweeping generalizations unsupported by fact or serious discussion.

Edmund Wilson in soviet Russia is a saddening spectacle. When the sensitive soul, unable to lose itself in some greater purpose, takes refuge in ego, it becomes slave to a narrow but stern taskmaster. Thus Mr. Wilson, standing before the stupendous, agonized attempt of men to drag a feudal country

into the twentieth century, and beyond, can sympathize intellectually but, despite all efforts, never emotionally, being caught in the web of pitiless self-preoccupation. He is the tragic example of the bankruptcy of some best minds of our own time and temper. Deprived of some satisfying ultimate, the soul wandering in self is a soul in hell.

The first section of the book might be a separate little volume. It describes in the same sketchy fashion scenes in the U.S.A., November 1932—May 1934, land of bread lines, violence and despair. It affords brief glimpses of a world so different that one can neither compare nor contrast it with soviet Russia, as the title would seem to imply. One point Mr. Wilson does bring out, however, that both countries offer in common to their people: hardship. And his final plea is one for courage; but it is the courage of desperation. For he sees no hope in either of the two "democracies." One takes it, then, that there is nothing left for the individual but to follow Mr. Wilson's way: withdraw into self, living only for the pretty girl, for the good landscape, for the intellectual joys felt in "accuracy of insight and courage of judgment." But this is a philosophy we are fast outgrowing. Mr. Wilson, and his companion-in-spirit Joseph Wood Krutch, might find new life and new books to write in the invigorating climate of "conquer and die" and "no retreat."

SYLVIA PASS.

A Roman Catholic View of World Religions

RELIGIONS OF MANKIND. *By Otto Karrer. Translated by E. I. Watkin. Sheed & Ward. $3.00.*

WHAT are Christian theologians and missionaries going to do with the increasingly recognized fact that there are positive religious values in other faiths? Here is one answer by a German Roman Catholic priest who has explored the possibilities of adjustment for Catholic theology. The outcome will astonish many who are accustomed to thinking the Roman system essentially rigid and intolerant. The title of the volume does not do justice to the author's real interest, which is more interpretative than scientifically descriptive, but it evidences his sense of the problem to be faced.

The scope of the study is impressive. With wide erudition in the history, philosophy and theologies of religion, the author uncovers many forms of excellence and achievement in the yearning of mankind after the higher life. These he interprets as the far-cast beams of the one Light which is "the Logos, the eternal Power of God above time and space," which Christians believe to be "present *in* the Man Jesus born in time." As such these phenomena are to be recognized by the Christian with something approaching "that religious reverence inspired by the presence of God." Wherever found, these religious values are signs of the "invisible Catholic Church," held by Augustine and many another Catholic thinker since to extend far beyond the limits of the visible, organized, earthly Church. With such interpretation the author finds it possible to recognize not only revelation but also salvation "outside the visible Church." God has not left himself without genuine witness in the saints and sages of other faiths. Anything less than such inclusive acceptance, Karrer thinks, is unbefitting a Christian.

Broadly sympathetic as the position is, however, it does not issue for Karrer in the syncretism and religious indifferentism generally feared in such reflections. Whatever partial revelations may be found in non-Christian faiths he believes in Christianity as the "unique, all-embracing and final revelation of God in Christ." With Fr. Heiler he holds to the "supremacy of Christianity" over other religions in "the abundance and loftiness of its values." Because it holds in completeness what is elsewhere scattered and fragmentary, Christianity is the religion of the entire man and as such has the capacity to be the religion of mankind. Christendom is far from being the embodiment of this ultimate Christianity, but upon professed Christians rests the responsibility to desire for members of the invisible kingdom in all nations its plenitude of light and grace, "and according to our capacity to help them as brothers, children of the *same* Father, reverently, humbly, lovingly."

Karrer's volume is a sign of the times for Christianity in its world environment. It stands frankly within the Catholic faith, but as an example of constructive theological readjustment to the good in other religions of mankind it deserves study by theologians and missionaries both Protestant and Catholic. Its extensive bibliography (mainly German titles) adds to the scholarly value of the work.

CLARENCE H. HAMILTON.

A Loving Critic of the Church

DANTE VIVO. *By Giovanni Papini. Translated from the Italian by Eleanor Hammond Broadus and Anna Benedetti. The Macmillan Company, $3.50.*

ONLY a Catholic and a Florentine can understand Dante, says Papini, who is both. The statement is preposterous arrogance, but no harm comes of it. Papini makes his meaning clear enough to non-Catholics and non-Florentines, and his power of expression is probably no greater than Dante's. To one who has never yet found any book by Papini that deserved the praise which some of them have received, this volume on Dante comes as a glad surprise. It contains a necessary minimum of biography, a certain amount of general "introduction" to the Commedia, and a wealth of lucid discourse upon Dante's thought, his relation to the setting in which he lived and his abiding qualities and influence.

Dante was a Catholic who was a free critic of the church. He does not hesitate to put popes in hell. He hated sin in the church and in churchmen because he reverenced the church. In this spirit of free criticism Dante was, says Papini, "the opposite of the modern pattern of the right-thinking Catholic"—and so much the worse for the modern. This "excessive timidity of the laity"—and still more of the clergy, it might be said—in matters that lie outside the field of doctrine and sacraments, weakens the church. "The Church always received a rekindling of life from outside persecutions and even from heretics; but above all from those Christians, whether they were saints like Peter Damian or simple scholars like Gerson, who dared to put their finger on the sores of their time. One of the physicians, and perhaps the most pitiless and the most famous, was the poet Dante Alighieri." These are wise words, not only about Dante but also about the larger subject of the debt of the church, both Catholic and Protestant, to its critics.

W. E. GARRISON.

Victims But Not Martyrs

MEXICAN MARTYRDOM. *By Wilfrid Parsons, S.J. The Macmillan Company, $2.50.*

DURING the past three or four years, the Roman Catholic church has suffered grievously in Mexico. Because it had the largest constituency and the most property, the withdrawal of religious liberty and the nationalization of church property have borne more heavily upon it than upon any other church. Father Parsons has visited, observed, questioned and investigated, and is qualified to present a vivid factual account of what he calls the "martyrdom" of the Roman Catholic

church in Mexico. There is no doubt as to the reality of the sufferings. Viewed from the American point of view there can be no doubt as to the sympathy to which the individual victims are entitled or the criticism that must be made upon a policy which denies religious rights to citizens.

So far we can go in perfect sympathy with Father Parsons. But when these recent and discreditable episodes are set into the long perspective of the years and seen as a part of the total history of the church in Mexico, one feels the need of other guides in the formation of a judgment. According to his brief account of the earlier years, life in Mexico was one glad sweet song for about two and a half centuries. "One hundred and fifty years ago, it was the very show place of Spanish civilization." Culture flourished, prosperity was general, and the church was everybody's friend. Then, 120 years ago, "Mexico suddenly stopped growing, the Mexicans began to fight each other," and ever since that time there has been "one Enemy which the politicians who ruled the country feared and hated ... the Catholic Church."

That simple conspectus omits too many things. It omits the fact that the church took the side of Mexican independence when the Spain from which Mexico sought independence went liberal, and sided against independence when Spain went back to the Bourbons; that the church demanded a constitution excluding religious liberty by banning all forms of religion except the Roman Catholic; that it gave its blessing to Maximilian when he attempted to set up an Austrian Catholic empire with the support of a French army, and turned against him when he proposed to grant religious liberty; that, while thousands of humble priests and friars have been as devoted to the common people as to their faith, the church itself as an institution has been on the side of privilege and property. See Reinhold Niebuhr's article on the Church in Spain, and make the necessary applications to Mexico. The atrocities against priests and nuns in Spain are horrible; the spoliations and indignities in Mexico are inexcusable; but both fall considerably short of being martyrdoms.

W. E. G.

Books in Brief

GASPÉ THE ROMANTIQUE. *By Olive Willett Smith. Thomas Y. Crowell Company, $2.00.*

September is not too late for a drive around the Gaspé peninsula, the pendulous lower lip of the mouth of the St. Lawrence. Take it from this reviewer, it is a grand drive. The precipitous north shore was accessible only by water until the road was built only six or seven years ago. Though the new road has brought new attention to this picturesque peninsula, it has a history. Jacques Cartier landed in the harbor at the tip of it four hundred years ago. The author of this book, a native of that country, describes the region with an enthusiasm which will be shared by everyone who has visited it.

ENGLAND HAVE MY BONES. *By T. H. White. The Macmillan Company, $2.50.*

It may be plausibly hoped that it will be a long time before England or any other place has his bones, for he is a young man of abounding vitality. The book is a diary covering about ten months. Within this period the author learned to fly, but the vivid description of the experiences incident to this process is woven in with scores of other matters. A facile flow of ideas, always interesting and never exploited as clever even when they are, accompanies the record of events. The events, in fact, are nothing, the ideas everything—the ideas, and the zest for life that animates it all, and the happy phrasing of both. For a sample: of the more experienced pilot who brought the plane in after they had done some mild acrobatics, he says: "He landed rather cross wind, putting her down with the ease of an absent-minded man putting his pipe in his pocket." White's own style has something of that effective ease.

THE SEARCH FOR A NEW STRATEGY IN PROTESTANTISM. *By Ivan Lee Holt. Cokesbury Press, $1.50.*

In this book the president of the Federal Council of Churches of Christ in America suggests once again the inherent obstacles which prevent organized religion from achieving its historic goal and purpose. Widely traveled, and in a commanding position to see world Protestantism at work and to know it first hand, Dr. Holt shows how our traditional theological divisions render all our efforts in behalf of peace and social justice partially if not totally ineffective. Indeed, he foresees the possibility of further divisions as the great contemporary social and economic issues press for a decision. Unless and until, therefore, Protestantism can unite—organizationally as well as in terms of its social program—it will be as ineffective in the future, as it has been in the past, to cope with its great problems either at home or abroad.

THE ORIGIN OF SPECIES, AND THE DESCENT OF MAN. *By Charles Darwin. (In one volume) Modern Library, $1.00.*

Darwin's two great works, which everybody knows by name and few in this generation read, are presented complete in compact and convenient form as a "Modern Library Giant" and at a cost that approximates ten pages for a cent.

CORRESPONDENCE

Liberal Protestantism

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Harold Bosley in his recent article, "Is Liberal Protestantism a Religion?" interprets quite correctly the spirit behind my "Christianity of Modernism" which appeared last February in *The American Review*. . . .

I wish that I had space to comment on numbers of points raised by Dr. Bosley's fair and interesting reply. But considerations of space, I am sure, will permit nothing so lengthy. Fortunately, Dr. Bosley has put his finger on the real point at issue, my statement that "science has nothing to say about values." If I am right here, then I think that Dr. Bosley does "sell religion down the river." Dr. Bosley states:

> Whether this [science has nothing to say about values] is true is such a heated issue in contemporary philosophy that it would be idle for me to adopt similar dogmatism in opposing this position. But one thing is obvious: scientific research would not be at an immediate end if judgments of relevance, of stronger and weaker proof, or correct inference should be tabled. And these without exception are as truly judgments of value as though they were in the field of ethics.

Obviously, I have no desire to deny that science can determine which of two hypotheses it will accept, which is the truer, which the more *valuable* for its purposes. In this sense science does speak on the subject of value, of course. But I am talking about ethical and esthetic values. Dr. Bosley indicates that he understands this by adding the phrase *"as though they were in the field of ethics."* Would it not have been more relevant, however, for him to have given some examples of ethical judgments, the validity of which has been scientifically proved? If he can do this, then I am fully answered; and if he can do this, then our troubles are largely at an end; for . . . if ethical judgments could be proved scientifically there would be *only* one set of values, and the process of conversion could be carried out with the inevitability of a mathematical demonstration. . . .

It is altogether a consummation devoutly to be wished. Unfortunately, a consideration of the scientific method will indicate

why it can hardly come about. This was my point in reminding the reader that the scientist always has to work from assumptions. The mathematician assumes that a straight line is the shortest distance between two points, and then proceeds to show what further propositions follow from this and other assumptions. But in the case of ethical values, the scientist must begin by making assumptions too, *and yet it is these ethical assumptions which we are asking the scientist to prove.* On the other hand, if we send our value-scientist out among men to observe ethical judgments and report on them, we are in no better case. He may collect and classify for us all sorts of data having to do with ethical judgments, and he may be able to trace these judgments to earlier sources and to tell us what the consequences of some of these judgments are. But whether we are to accept them or not, he *as a scientist* cannot advise us, for his virtue as a scientist rests upon the fact that he adheres to a strict impartiality. . . .

These are matters that ought to be obvious . . . but Dr. Bosley's article and the whole course of liberal Protestantism indicate that they need to be said. I have the less embarrassment, therefore, in urging a consideration by liberal Protestants of the statements on liberal Protestantism made in the article to which Dr. Bosley has replied, and in stating that the article has in the last few months appeared in book form in the symposium, *Who Owns America.*

I cannot resist giving one further word. The real point of interest in the fact that I, a layman, wrote such an article, is not that "layman feel free to mix in the game." The point of interest should be that a layman should *still* have interest enough to take the question of the course of liberal Protestantism seriously. When I look over a list of my friends who teach in the universities I cannot count over two who have sufficient interest to care what happens to liberal Protestantism.

CLEANTH BROOKS, JR.

Are the Cliff Dwellers to Return?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your "The Chemist Conquers the Farmer" in The Christian Century issue of July 15, tells of a matter that is positively tremendous. The story is beautifully written, but I fear it will, like the true gospel, take 2,000 years for the people to see the truth in it.

The mountainous regions in the U. S. have area a plenty for the home of one million families of eight members, or more. And homes in such environs as suggested by your story, will usually have six or eight husky children.

Twenty-five years ago I reamed out 25 "wash-basin" hills in my garden and cemented them water-tight. I filled these with saw-dust, and enriched it to suit my purposes, and watered them by hand. It was an enormous experiment, but wasted its fragrance on the desert air, for I am a little man of small caliber and my muzzles point a little downward, at that.

The other day I got hold of some five-quart oil cans and cut the tops out, and filled the cleaned containers with fresh saw-dust, and enriched well water, and planted them with 30 kinds of seeds. To my astonishment I need only to put in each can four fluid ounces of water each day to replace the evaporation. The cans are six inches diameter. I keep the water up to the top of the saw-dust. Woe to the insect that dares fool around the roots of my plants. This very hot summer will tell the tale of my 5-quart cans.

But just suppose your story should hold water. The U. S. has millions upon millions of acres of its most scenic territory (the high plateaus and the mountains) uninhabited except by scattering brave souls who can put up with privations and the lack of neighbors. These mountain acres are usually near wood for fuel and rock for buildings. The small amount of water is on its way to the lower regions where it swells into creeks and rivers, much of which runs into the oceans. The radio will bring the sermons and news of the day, and the small tribes or colonies that first occupy these picturesque regions will seldom need a doctor or surgeon. Ten young married men who see no hope of ever owning a home under our present regime, can shake hands on it, and revolt to the saw-dust hills for growing eatables, and once again the Cliff Dwellers are among us.

Five million housewives will order fifteen cents worth of vegetables today for a dinner. In the back yards of most of these homes is ample room for a hundred hills of saw-dust grown vegetables. It is SO little work for hubby to ream out a basin in the earth, that will hold 1,728 cubic inches of water and saw-dust and the needed chemicals for feeding the growing roots and stalks. A renewal of the water is only light work for the wife, and such sweet vegetables she will have for the gathering.

Caldwell, Idaho. B. W. RICE.

The Question Box

What do you think of the present conflict of interests in Palestine, and of the future prospects of that country, particularly in the light of biblical prophecies regarding the return of the Jews to the land? C. B. R., South Bend, Ind.

THE conflict between Zionists and Arabs in Palestine is the inevitable result of contradictory promises made by the British government to the two groups. Definite commitments were made by British officials to the Arab sheiks, promising them the support of Great Britain in the establishment of an Arab domain including Palestine in return for their assistance in the protection of the Suez canal and in the expulsion of Turkish and German forces from the west Jordan region. These objectives were attained through the aid rendered by the Arab troops under the leadership of the remarkable military genius, T. E. Lawrence. At a somewhat later date the Balfour declaration was issued guaranteeing the favor of the British government in the creation of a Jewish homeland in Palestine. This document promised as a homeland to one people a region that for a dozen centuries or more had been the homeland of another race. It was inevitable that there should be friction and conflict. The massacres that have occurred and are occurring are due to race antagonisms that are unavoidable in the circumstances. All the efforts of the British high commissioner and his police and military forces have been unable to cope with the situation; nor will they be able to do so. There are eight millions of Arabs within easy reach of Palestine, and among them are some of the most fanatical fighters in the world. All of the efforts of the Emir Abdullah, the heavily pensioned agent of Britain in the Trans-Jordan area, have been unsuccessful in holding his resentful tribesmen in check. The very progress made by the Zionists in their agricultural and industrial development of the land has only heightened the alarm and animosity of the Arabs as the Jewish immigration has increased.

The British government is in the unhappy position of being unable to carry out either of its pledges. It does not dare to break with the Arab millions in the Trans-Jordan and in India, and the Jewish elements in the financial and political life of Great Britain are too powerful to be ignored. The hope seems to be that by continued police and military pressure upon the Arab terrorist movement in Palestine the opposition will at last be worn down. This result seems unlikely, however, and the future—for the Zionist colonists, for the Arab farmers and merchants, for the British officials and for foreigners and tourists in the land—does not appear propitious. Palestine may yet prove the powder magazine whose explosion will start the next world war.

There are no biblical prophecies relating to the Jews and their reoccupation of Palestine. There are many passages which anticipate the return of the exiled Hebrews, the reunion of Israel and Judah, and the future glory of the desolated land (e. g., Isa. 11:10-16, especially v. 14). Such anticipations were never realized, and in the nature of the case could not be. They relate to situations long since passed away, and to hopes that were frustrated by war and incompetent leadership.

(This entire subject is discussed with full documentation in the writer's book, "The Jew Through the Centuries," Willett, Clark & Company, Chicago.)

H. L. W.

Mourn Death of Noted Educators

Loss of Robert Rait, Hugh Mackintosh, A. A. Bowman Saddens Churches, Universities of Scotland

(Correspondence from Scotland)

WHITLEY BAY, Aug. 10.—Scotland has lost three great minds in the field of religion and education in the recent deaths of Sir Robert Rait, Rev. Hugh R. Mackintosh, D.D., and Prof. A. A. Bowman.

Dr. Bowman's passing was particularly untimely, as he was only 53 years of age. He was also the best known personally of the three in America because of his connection with Princeton university. The son of a Congregational minister, he added to a brilliant course at Glasgow university several periods of study at German universities, and at the age of only 23, he was assistant and lecturer in logic under Professor Latta at his alma mater. When he was only 29, he was called to Princeton to occupy the chair of logic just vacated by Professor Hibben on the latter's elevation to the presidency of the university. In 1915 he was granted leave of absence to cross the ocean and join the British army. After leading his company in a counter-attack at Lys, he was captured and held a prisoner in Germany. Here his knowledge of the language made him valuable as a means of communication between his fellow prisoners and the German authorities; and his ingenious mind prepared all kinds of lectures which were a delight to those who were incarcerated with him. It was during this time that he wrote his "Sonnets from a Prison Camp," published in 1919. Returning to Princeton after the war, Professor Bowman was made head of the department of philosophy in 1921.

* * *

Succeeds Prof. Latta At Glasgow

When Professor Latta resigned his chair, Glasgow chose Dr. Bowman to succeed him. Then began a battle royal between Princeton and his alma mater as to which should possess him. It took a year to decide the issue, but Scotland finally got her own back again, and since 1926 Dr. Bowman has been one of the most brilliant members of the Glasgow faculty. In 1930 he resisted another effort of Princeton to lure him back to America, but he made several visits to the United States to deliver important courses of lectures, notably at the University of California. Dr. Bowman had an astonishing gift of impromptu exposition, clear and full, discriminating and vigorous. There was no more popular lecturer in the university. Yet his was no cloistered spirit. He was deeply interested in the improvement of social conditions, a tireless supporter of the League of Nations, a ready speaker in many good causes. And withal, he was a man of deepest religious convictions, a lay preacher of whom the Scottish churches were proud. It has often been said of him that in his popular moral philosophy classroom he exercised the most important religious influence of our time upon the students of Glascow university.

* * *

Rait, Historiographer-Royal For Scotland

Principal Rait of the same university studied divinity as well as arts at Aberdeen, but did not enter the church. His bent was history, and besides having served as historiographer-royal for Scotland, he has published a large number of historical works, both of a general and of a constitutional and biographical character. He was a fine scholar, a ready speaker, a wise administrator, a sympathetic friend of the students. He held degrees from three out of the four Scottish universities—a rare honor—and in 1933 he was knighted. Because of poor health this year, he had tendered his resignation to take effect at the end of September. His successor is Sir Hector Hetherington, principal of Liverpool university. Sir Hector, by the way, was Glasgow's professor of moral philosophy before Dr. Bowman, and his predecessor was the great Dr. Lindsay, the master of Balliol in Oxford.

* * *

Mackintosh, Popular as Professor

Dr. Mackintosh was perhaps the biggest "draw" to theological students of any professor in Scotland. Certainly he was the best known since Dr. Moffatt went to Union seminary, and since Sir George Adam Smith and Dr. W. P. Paterson ceased teaching. Glasgow used to get many of the overseas theological students before the war, but in recent years Edinburgh has been their mecca and Dr. Mackintosh was one of the great attractions. He was not only a great theologian as his magnum opus, "The Person of Christ," shows, he was also supremely gifted in his phrasing of other elements of the gospel. His "Christian Experience of Forgiveness" has put many a workaday preacher deeply in his debt. In the New College, Edinburgh, since 1904, and as professor of Christian dogmatics in Edinburgh university more recently, Dr. Mackintosh of course specialized in his own subject of systematic theology, but he likewise conducted a class once a week in homiletics. For practically a full generation he had been molding both the content and the art of the preaching which has characterized the Scottish pulpit and has touched, through the students from abroad, some of the leading preachers overseas. Unlike many theological professors, he was himself in the front rank as a preacher. Quiet, simple, unassuming, persuasive, he showed "a studied refusal to rely on anything but the power of God's truth plainly spoken to take of itself the citadel of man's heart by storm." He had just finished helping the moderator, Professor Lamont, conduct a summer school for Highland missionaries on one of the Hebridean islands, when he took ill on his way home, and died at the Lewis hospital, Stornaway.

MARCUS A. SPENCER.

Renew Crusade For Temperance

Methodists Plan November Campaign For Philadelphia—Annual Collegeville Summer Session Meets

(Correspondence from Philadelphia)

PHILADELPHIA, Aug. 18.—"Youth must be challenged to total abstinence on the ground that the new Christian world which youth is building has no place for the liquor traffic," declared D. Stewart Patterson of Washington, D. C., at the Collegeville Epworth league summer institute at Ursinus college. "The motivation of youth," said the promotion secretary of the Methodist board of temperance, prohibition and public morals, "must come from the surrender of any personal desires or appetites by their sacrifice for the sake of social idealism." The educational process, he feels, is still fundamental, but coincident with it should be legislative action to protect the educational process "through local ordinances, local option, etc." "The dry forces," he stressed, "must think in terms of four and eight years' planning. Four years hence the issue will appear in congressional elections. In six or eight years again it will have become a definite political question for the nation." In November the Methodist temperance board will cultivate with a special program the territory of the Philadelphia conference.

* * *

Annual Minister Layman Session Meets at Collegeville

The prodigal son was called "the first modern of the moderns and the first Freudian" by Professor John E. Kuizenga of Princeton Theological seminary at the 29th annual session of the Collegeville summer assembly for Christian ministers and laymen. "There were no repressions for the prodigal," declared Dr. Kuizenga. "For him desires existed to be satisfied, but he could not be himself until he came back to the father." Harry M. Krimmel, of the Westminster Choir school, stressed the value of an uphill program in church choirs and the worth of unaccompanied singing. President William F. Curtis of Cedar Crest college, Allentown, spoke at the sunset services, and Dr. Adam W. Burnet of Glasgow, Scotland, at the evening platform meetings. Dr. W. Sherman Kershner of Philadelphia presided.

* * *

Volunteer Friends Serve Summer Camps

Significant work has been done again this summer under the American Friends Service committee by the 29 men and 39 women volunteers in their service work camps. The camp is composed of college students and young professionals who, as they announce, come to learn from the workers by work and to study among them important facts of production and the workers' struggle for social justice. Their eight-hour pick and shovel work each day

V 53 3 6 SEP 2 1933 XUM

has finished a community playground and has shown that they are in earnest. During the recent controversy about relief in the Pennsylvania legislature fifteen men, women and children, including four of the more seasoned campers from the home of the venerable Admiral Decatur (who said, "Right or wrong, my country!") picketed the home of State Senator Max Aron with signs, such as: "Vote Relief Now," "Senator Aron Wants Us to Starve." Negroes and whites worked together as equals at the camp and speakers and leaders of all kinds came for evening conferences.

* * *

Prepare For National Preaching Mission

The national preaching mission for Philadelphia and vicinity will be held Nov. 29-Dec. 2. Six weeks of intensive preparation have been solicited. The opening Sunday afternoon will feature a mass meeting in convention hall with Dr. E. Stanley Jones and the Westminster choir. Each noon Dr. Merton S. Rice will address a downtown theater service. There will be meetings for preachers, theological students, women, service clubs, shops and factories, young people, an all-faculty dinner for 1,000 (sponsored by President Gates of the University of Pennsylvania), radio broadcasts, and a climactic mass-prayer meeting.

* * *

Presbyterian Church of America Is Growing

Although it has taken but one per cent of the ministers and but five per cent of the members, the newly organized Presbyterian church of America has begun to grow. Three presbyteries have been started: New Jersey, New York and New England, and Philadelphia. The Knox Presbyterian church of Philadelphia was the first to unite with the new church. An interesting debate at the Philadelphia presbytery hinged on eschatological liberty as one church wanted to make sure it would always have a premillennial pastor. The Independent board for Presbyterian foreign missions now has 19 missionaries: in China, Rev. Egbert W. Andrews, Rev. and Mrs. Henry W. Coray, Rev. and Mrs. Albert B. Dodd (on furlough), Rev. and Mrs. Richard B. Gaffin; in India, Miss Louisa Lee, Rev. and Mrs. Bruce Coie (sailing in October), Rev. and Mrs. Frank Fiol (sailing in October); in Japan, Rev. R. Heber McIlwaine; in Manchukuo, Dr. and Mrs. Roy M. Byram, Rev. and Mrs. Bruce F. Hunt; in Peru, Rev. and Mrs. Lon D. Hitchcock.

* * *

And So Forth

Ocean Grove held a series of foreign and home missions programs with round table conferences and addresses by Dr. and Mrs. Royal D. Bisbee of India, Dr. and Mrs. Frank T. Cartwright of the foreign board; Rev. and Mrs. Floyd W. Morris of the East Canton parish, Pennsylvania; Rev. Sante Buzzalini of the Italian church, Port Richmond, L. I.; two superintendents of the Goodwill industries, Rev. George G. Hollingshead of Jersey city and Rev. John S. German of Baltimore; and Rev. Ezra M. Cox of the home board.

Rev. W. Sherman Skinner of Bethlehem, Pa., has been called to be co-pastor with Rev. John Clark Finney at the First Presbyterian church of Germantown. He will succeed the late Dr. W. Beattys Jennings.

CHARLES DANIEL BRODHEAD.

Turkey Accepts Italy's Advances

No Longer Maintains Unilateral Assurance to Great Britain—Important Archeological Discoveries

(Correspondence from the Near East)

ISTANBUL, Aug. 8.—The new Straits convention signed at Montreux was unanimously ratified by the Kamutay. In the course of the same extraordinary meeting the Turkish foreign minister, Dr. T. R. Aras, reported that according to a statement made to him by the Italian ambassador the Italian government considered itself still bound by the Turco-Italian pact of friendship. Therefore, and considering the recent improvement of the Italo-British relations, the Turkish government—as the British government had done before—did not find it necessary further to maintain the assurance unilaterally given by Turkey to Great Britain.

* * *

Kamalist State Emerging

Ever since Turkey became a republic Turkish political thought has undergone changes. Yet there is a constant tendency toward the crystallization of the Kamalist doctrine. This is why the short study on the "State and the Nation in Being" published by Recep Peker, who is a leading member of the Popular party, is worth summarizing:

The liberal type of state which was engendered by the struggle for liberty favored the exploiting of activities in fields fertile in profit and allowed anger to spread among workers and consumers submitted to the despotic action of cartels. It is out of date, as is the anarchic class state of internationist tendency. The coming form belongs to the national type, whereby nationalism is defined as the union of men living in the same country and possessed of the same common rights. But racial qualities play an outstanding part. The national state is based upon the will of the nation, but does not follow the methods of the liberal state.

* * *

Assembly Controls Government

The great national assembly is elected by the nation by ballot, and itself elects the president of the republic. The president designates the government, but the latter is controlled by the national assembly, to which alone belongs the right to legislate, grant concessions, enter into financial engagemets, declare war or make peace, decree general amnesties, suspend legal proceedings and ratify death sentences. Wishes and complaints are voiced through the Popular party, Turkey's sole party. They are classified and confronted in the hundreds of meetings held by the party throughout the country, a channel through which the wishes of the nation are communicated to the government. The provincial governor is by right the president of the local section of the party.

No individual, family or group is entitled to privilege; but difference of efficiency or ability is taken into consideration. General interest limits private interest in matters of commerce and industry. Private capital, though at liberty to operate in trade and industry, is subordinated to the authority of the state. When goods produced by national industry are sold in the country the state must protect the consumers against excessive prices. It prevents the formation of trusts and cartels, controls the cost price, and is entitled to make suggestions for the reduction of overhead charges in order to reduce the cost of living. Cooperative organizations further bear on prices. The state can assume any enterprise, and also when it judges it fit buy up any private enterprise by having a special law voted. Turkey is also opposed to the conception of a corporatist state, as this conception implies the notion of a union of producers and leads to a duality of producers and consumers.

* * *

New Archeological Discoveries

It looks as if we shall be compelled to revise our notion that the Phoenicians were the authors of our alphabetical writing. If the conclusions drawn from the findings yielded by the Lachish excavations are correct, we should admit that the Israelites under Joshua brought the alphabetical script with them into Canaan and the Phoenicians learned it from them. The discovery of the Bible city of Lachish at Tel Duweir in south Palestine is due to the Wellcome Archeological Research expedition which for four years has conducted excavations on that site, and dug up sufficient evidence for its identification. Like Troy, there are ruins of several towns, perhaps a dozen, superimposed one above the other, with a depth of debris of 62 feet. The very important work already done appears, however, to be but a mere fraction of that still to be done, more promising, say those concerned with it, than any other archeological work at the present time. For both the rock tombs under the hill and the ruins of an Israelite temple outside the walls of the city have already yielded what is looked upon as evidence of priceless value for Old Testament study.

* * *

Find Three Ancient Script Specimens

Three specimens of alphabetical script were found. One is painted on the remains of a ewer in the temple; the second round a red bowl in a tomb; and the third on another piece of pottery. They all belong to the period B. C. 1295-1262, and considered as the connecting link between the Phoenician and the oldest alphabetical script which was found in the peninsula of Sinai engraved on stones. Dr. Langdon of Oxford claims to have deciphered the second specimen which, he says, means "His Righteousness is My Support" in archaic Hebrew. Other old writings, though belonging to a later period, were discovered inside the city, among the debris left by Nebuchadnezzar's soldiers when they burnt the place in B. C. 587. These ink writings are actual letters, many of which were sent by subordinate officers to the governor of Lachish. These letters, though written in the Phoenician-Hebrew script, seem in composition and phraseology to resemble the more recent Hebrew of the book of the prophet Jeremiah in the oldest Bible extant, which is in the Assyrian Hebrew script.

E. GUERON.

Opinion Divided On Way to Peace

Archbishop of York Urges Arbitration Entente—Air Minister Dismissed—Unemployment Decrease

(Correspondence from England)

LONDON, Aug. 11.—The archbishop of York, who is the ablest exponent of the non-pacifist Christian opinion, has approved the formation of an entente or alliance "open to all who accept the controlling condition, namely: that members agree to accept third party judgment in disputes between themselves and others; that members fulfilling that condition, if attacked by another state not so fulfilling it, would be defended by the power of the whole group; that an attack on one would be an attack on all. Such an alliance would be neither provocative nor encircling, since any state that felt itself encircled, or threatened by its power, could break the encirclement by joining the group." There are some who in the present difficult situation have urged the rights and duties of neutrality and think that it is along such lines the way to peace lies. The spokesmen of the League of Nations' union on the other hand declare that "members of the League, including Britain, must be collectively stronger—spiritually as well as materially—than any likely aggressor or group of aggressors and be as ready to use their strength in collective action 'to protect a covenant of the League' as in defense of their own territory." It is in that word "spiritually" the difficulty lies. At the Liberal summer school Sir Walter Layton defined the three things for which he would fight: "For the ideals of democracy embodied in the British empire and the League of nations, because they protect freedom; to prevent a return to chaos with nothing else for civilization but the law of the jungle; for the rule of right, the rule of the judgment of the world, as against the right of each nation to determine its own causes."

* * *

Air Minister Dismissed

Last week the permanent secretary in the air ministry was dismissed from the service. The board of inquiry reported that his conduct was "completely at variance with the honor and spirit of the code which in their view clearly precluded a civil servant from interlacing public negotiations entrusted to him with the advancement of his personal or private interests." The brilliant man whose public career is so tragically ended was not accused of corruption, and the negotiations between his department and Imperial Airways Limited were not affected by his action. But in four interviews he had made it clear to the Airways people that he wished to secure for himself a place on their board, indeed to become their chairman. And this at a time when he on behalf of the air ministry was conducting negotiations with that company. He is a man of immense ability and driving power. At an early age he became head of his own department in the civil service. He looked for new worlds to conquer and used his opportunity to prepare the way for his advancement when he should leave the civil service. Therefore he has been dismissed. It is a story which has at least one bright relief: he has suffered in spite of his high station as swift and complete a punishment as if he had been a junior clerk. The civil service has suffered from this action, but it is at least clear that its members will not allow their code to be violated.

* * *

Unemployment Decreases

There were 1,652,072 unemployed persons in Great Britain on July 20. This is 320,869 fewer than in July, 1935 and is the lowest figure for more than six years. It is estimated that there were 10,895,000 insured persons at work on July 20. This is 481,000 more than a year ago. It is announced today that the first of the trading estates, which are meant to attract industries into the special areas, has been selected near Gateshead, which is close to Newcastle. The idea is that these new estates will attract new industries which in their turn will provide work for these hard-hit areas. Under a recent act it will be possible for small businesses set upon such areas to obtain loans. There has been for some time a growing indignation at the neglect of these special areas. Glib speakers who dwell upon national industry tell of improvement in this or that trade, but forget these dark areas for which so little has been done. It is reported that the national income in 1935 was £3,909,000,000, a sum only £3,000,000 short of the total for 1929. A welcome figure, but one which can bring little comfort to South Wales or Durham or East Lancashire.

* * *

The Pit Disaster in Yorkshire

Almost halfway between Leeds and Sheffield and South Yorkshire there is a colliery called Wharncliffe Woodmoor. On August 6 this was the scene of a violent explosion in which 57 lives were lost. Some were buried under hundreds of tons of debris. Nine of them had fought their way to within 50 yards of safety and were then overcome by the fumes. On Thursday all the miners of the country will remember together at a set time these victims. It is the most severe disaster since the Gresford tragedy in North Wales. The story is the same always. Heroic attempts at rescue, universal sympathy for the bereaved for whom funds are raised, careful inquiries, some suggested reforms and then in the rush of other events the miners are allowed to go back to their perilous life and thoughtless citizens think of them as only an irritating body of men united in their unions to demand better pay. Yet theirs is by far the most hazardous of all jobs.

* * *

And So Forth

For the 42nd season the Promenade concerts in London will be conducted by Sir Henry Wood. He does not seem to lose any of his zest and enthusiasm. These concerts are reproduced every evening on the national radio, but only in part.

Professor R. H. Tawney has been pleading for equality in education. He says quite truly that "in our hearts we do not really admit that common children have the same claims upon life and precisely the same title to consideration as children in other sections of the community."

EDWARD SHILLITO.

NEW ABINGDON BOOKS

HOMESPUN
ALONG FRIENDLY ROAD
By William Hiram Foulkes

▼ A unique pastoral approach to the problems of everyday living in these difficult days. Out of a wide and rich experience gleaned in many sections of the land as well as in journeys overseas, both to Europe and Asia, Dr. Foulkes shares with his "friends and neighbors" a series of intimate reflections upon life, its problems, and their solution.

Net, $1.00, postpaid

THE ORGANIST AND THE CHOIRMASTER
By Charles N. Boyd

▼ Most musicians attain to an inspiring administration of church music only by long experimental experience. This manual is designed to guide those who are responsible for the direction of church music through the difficulties to be faced in the rehearsals and services of all kinds of churches.

Net, $1.50, postpaid

SHAPING THE FUTURE
A Study in World Perspective
By Basil Mathews

▼ "A study in world revolution which has all the thrill and glamour and sense of wide horizons of Mathews' other books. As on a magic carpet, we are borne from land to land to discover the vast secular forces that menace man's future in every continent. Nothing less than a world revolution can meet the crisis. To such a revolution this challenging book is a call."—*British Weekly.*

Net, $1.00, postpaid

A LIFE AND A LIVING
(Guides to Christian Leadership)
By Harry Thomas Stock

▼ The book faces the specific problems of life purpose, and of vocational choice and preparation as this generation experiences them. It is realistic in its outlook upon the social scene, and frankly Christian in its approach. It is a leader's guide.

Net, $1.00, postpaid

OUR COMMUNITY AND THE CHRISTIAN IDEAL
By Eugene Wilford Shrigley

▼ A brief and simple introduction to how the Christian gospel is related to the social problems of modern communities. The suggested projects and questions for discussion that follow each chapter make the book suitable for class study.

Net, 40 cents, postpaid

At the Better Bookshops

THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

Tokyo Upset By Mock Air Raid

Annual Defense Practice Halts Business —Presbyterians Balk at Shrine Worship—1940 Olympics in Tokyo

(Correspondence from Japan)

TAKAYAMA BEACH, Aug. 5.—Four days of darkness in the third most densely populated area in the world—an air-raid defense practice in Tokyo and environs! Lights out from sundown, cars moving at a snail's pace, pedestrians groping in search of landmarks, business houses in the otherwise busiest streets of the city closed and windows shuttered, the only real activity in the streets being that of autos and cycles of the air and military defense units which dash about with sirens screaming and orders booming. "Business as usual" is the slogan of these annual darkness maneuvers, but a long-suffering public, disgusted yet taught to fear the prospect of bombing planes from Vladivostok or an enemy fleet in the Pacific, merely shuts up shop and goes to bed with the chickens, leaving the city to its enemies fancied and real. I have looked into the soul of a nation and found it afraid yet determined not to be at the bottom in the struggle for luxuries now engaging the world's energies.

* * *

Final Conference of Missions Federation

The 35th and final conference of the Federation of Christian missions is history. The Federation of *missions* gives place to The Fellowship of Christian *missionaries* in Japan, which proposes only to hold an annual conference for inspiration and information and to publish in English the two organs long identified with the Christian movement in this country: the Quarterly and the Year Book. Administrative functions formerly held by the federation are to be transferred to the National Christian council in which all missions, together with Japanese churches and other Christian institutions, are or may be represented. The new chairman of the fellowship is Dr. E. M. Clark of the Presbyterian Theological seminary in Kobe; the editors of the Quarterly and Year Book, Rev. Willis Lamott and your correspondent, respectively.

The theme of this year's conference in Karuizawa was "The Church in Japanese Society," and many papers were read dealing with the integration of Christianity in the thought and life of the land. Bishop J. C. Mann of the Anglican church delivered the devotional addresses in the spirit of the theme. The climax in attendance and interest at the conference was manifest in the reading of Dr. D. C. Holtom's paper on "The Church and the Nation," in which he treated in scholarly manner the development of the religious quality in the state religion of Japan and suggested the lines along which Christianity may proceed with relation thereto: namely, opposition, which would mean inevitable conflict and probable persecution; syncretism, which would mean compromise of the distinctive and essential features of its faith; or accommodation in non-essentials, with the love attitude uppermost, with every possible adjustment to meet the demands of an indigenous culture, yet with no relinquishment in the monotheistic and universal aspects of the Christian religion.

* * *

Presbyterians Resolve to Retire Secular Schools

Dr. Holtom's paper came to the attention of the conference coincident with news of the recent action of the Northern Presbyterian mission in Korea with respect to shrine worship. In spite of Japanese detectives present at every session of the mission in annual conference and a police ban on discussion of this delicate problem, the mission by a vote of 68 to 17 adopted the following recommendation of its executive committee: "Recognizing the increasing difficulty of maintaining our mission schools and also of preserving in them the full purposes and ideals with which they were founded, we recommend that the mission approve the policy of retiring from the field of secular education." This means that if the Japanese government is adamant in its demands that all schools in Korea, together with administrators and teachers, must on occasion engage in public obeisance at Japanese shrines the Northern Presbyterian mission will withdraw all support from its many schools in Korea. This would certainly mean the closing of many of these fine institutions, as the Koreans themselves could not carry them on unassisted and there would be reluctance to turn them into Japanese hands even if the government should wish to continue them on a secular basis. It is of further significance that this action was taken "after full consultation with the committee from our Board of Foreign Missions in New York," the Presbyterian Church in the U.S.A. being thus officially involved in this new policy.

* * *

Laymen Cancel Summer Training Conference

An evidence of a growing sense of the incompatibility of Christian idealism with religious nationalism may be seen in the cancelation of the annual summer leadership training conference of the Brotherhood of St. Andrew, a young laymen's movement in the Episcopal church in Japan. This conference had been scheduled for five days in Tokyo beginning July 20, but when it was found that this was just the time of the air-raid defense maneuvers above described, the executive committee of the brotherhood called it off, announcing through the newspapers that this was because it would be impossible at such a time to maintain a devotional and spiritual atmosphere and that it would be better not to have a conference at all than to convene under such a handicap. This is the first time your correspondent has seen such an outspoken acknowledgment by Christians of the conflict of purposes now waging in Japan.

* * *

Japan Pleased at Decision to Hold Olympics in Tokyo

All Japan is celebrating the decision to hold the 1940 Olympic games in Tokyo. Apart from the political aspect of international participation in the celebration at that time of the alleged 2600th anniversary of the founding of the Japanese empire, a historical fact which only Japanese scholars seem able to verify, it is highly desirable to have this great festival of sport occasionally on Asiatic soil and in Japan. The world needs to know more about the orient and the Japanese need all the influences which may be brought to bear to save them from insularity and provincialism.

* * *

And So Forth

The School for Japanese language and culture, which for the past few years has been holding sessions at the Tokyo Y.M.C.A., has purchased and remodelled and is now occupying new quarters near Shiba park. The building is of Japanese residential style and with the small class rooms thus provided will lend a more truly Japanese atmosphere to the study of the language and life of the land.

As a memorial to the 18 young lives lost when the school was destroyed in the 1934 typhoon, the Poole Girls' High school (Episcopal) in Osaka is erecting a beautiful chapel, the funds being provided by churches and friends in England and Japan.

The third annual Japan-America Student conference was convened this year at Waseda university in Tokyo. Fifty select delegates from the United States, both men and women, met with a somewhat larger representation from the leading colleges and universities of Japan and for five days with utter frankness discussed the economic, political, cultural and religious problems confronting the nations and peoples of the world. The fourth such conference will be held next summer presumably in America.

The execution of 17 leaders in the insurrection of February 26, and the imprisonment of 60 others with sentences ranging from life to two years, produced no noticeable stir in public circles. It is generally assumed that this constitutes a complete "liquidation" of the incident.

T. T. BRUMBAUGH.

Methodist Youth Meet at Berea

The National conference of Methodist youth will meet for five days beginning September 2 at Berea college, Berea, Kentucky. One thousand young people, representing Methodist Episcopal groups in church and college, are expected to attend this second national meeting. Among those who will appear on the program are Bishops Baker, Blake and Leonard and Dr. Halford E. Luccock of Yale university.

Dr. Charles E. Jefferson Condemns Divisions

Addressing a conference at East Northfield, Massachusetts, Dr. Charles E. Jefferson, of the Broadway Tabernacle in New York, took occasion to condemn in the strongest terms the existing divisions in the church. He is reported to have said that "disunion weakens our Christian witness, confuses outsiders, is extravagant and wasteful, opens the way to misunderstanding, and makes religious war possible."

Southern Conference On Human Relations

There has just been held at Blue Ridge, N. C., the seventh annual session of the Southern conference on human relations in industry, in which a number of leading industrialists and ministers of the section participated. Among the topics discussed were "The Problem of Security of the Southern Industrial Worker," "Certain Social Obligations of Industry," and similar themes.

Church Plans Co-op Venture

Undertakes to Make Jobs for White Collar Unemployed—Theater Gains Social Force—Youth Indicts Slums

(Correspondence from New York)

NEW YORK, Aug. 24.—Amid the din of Times Square is a Methodist church sometimes known as 99 Steps from Broadway. It is the Union M. E. church. Here a veteran of unusual social experiments, Rev. C. Everett Wagner, is planning for his fall opening, a series of cooperative ventures designed to help those people who have developed the habit of looking to him and his church for various forms of hospitality. For years Dr. Wagner has impartially offered the facilities of his church to various labor unions, white collar organizations, youth conferences and the American league against war and fascism. Actors, stagehands, playwrights, electricians, costume designers and many other workers in the theater area, organized or unorganized, know that they can carry on many of their activities within the walls of Union church.

* * *

Cooperatives to Aid Unemployed

The program of Union church will now be carried more definitely into the surrounding parish. White collar workers between the ages of 45 and 60—too old to get jobs in industry and too young to receive state pensions—will be enlisted in the development of cooperative stores where they can work for modest fees and buy at reduced prices. The Actors' Kitchen and Lounge club, already well established, serves four-course meals for 35 cents. The unemployed men's club, with about 20 members, is another cooperative venture for white collar workers. In return for meals, toilet accessories, clothing and $3 per week, the members keep the church in repair, tend to the telephone switchboard, information desk, a lunchroom counter and do some office work. The church last year served 156,000 meals and gave 49,000 nights of lodging on a total budget of $49,000. Dr. Wagner is the first to acknowledge that these services will not solve the economic problem. They are only a stop-gap for men and women holding on to last straws; but the various forms of cooperatives supplement the long-range program of the church which, in its hospitality to various left-wing organizations, wins their confidence and respect.

* * *

"Green Pastures" and Others Play to the Suburbs

Never before has a summer season in the metropolitan area been so filled with music, opera, exhibits and dramatic ventures as that now coming to a close. Plays good and bad, and "hits," past, present and potential, are being staged far and wide, and the attendance has exceeded all previous summer performances. Among the most popular of these plays is the immortal "Green Pastures." With his movie version playing to capacity audiences in Radio city and elsewhere, Rex Ingram, taking the part of De Lawd, has headed a troupe of actors to play to surrounding communities. Everywhere the people flock to see and hear, and "standing room only" signs were often hung out long in advance of the rising curtain. Other famous plays such as "Lost Horizons," "Pygmalion," "Outward Bound," "Death Takes a Holiday" and "Post Road" were given in scores of barns and other abandoned buildings throughout the New England and Middle Atlantic area. These, together with a more genuine social consciousness gripping the New York stage all the way from 14th street, north, promise to make drama again the power and influence it was years ago in this part of the world.

* * *

Squalid City Slums Are Indicted by Juveniles

Twenty young "jurors," all students of the Lincoln school (Columbia university) and all under 14 years of age, have issued a stinging indictment of New York city's slums, noise, unemployment, accidents, scarcity of playgrounds and general poverty amid plenty. These youngsters have made excursions to east side slum neighborhoods and the model village at Radburn, N. J. Said one youthful juror: "I saw dirty places, torn-down houses, bad places to live. I don't see how people can live in such houses. The government and the city are doing good work, but they should do more." The students are now dramatizing their findings with a little play called, "Till Our City Comes."

* * *

Federal Theater to Stage "It Can't Happen Here"

Just after the above paragraph was written there appeared an announcement to the effect that the Federal theater, centering in New York but spread out through the nation, is planning definitely to dramatize Sinclair Lewis' novel, "It Can't Happen Here." This novel, it will be remembered, was scheduled for production by a Hollywood motion picture concern, only to be discarded for some mysterious reason. No amount of cajoling on the part of protesting movie fans availed. Now the federal

THE BIBLE
and the Historical Design
by Mabel A. Dominick, Ph. D.
A UNIQUE BIBLE HISTORY
A Perspective
c. 4500 B. C.—A. D. 1914
ONE VOLUME—NONDOCTRINAL
288 pp. plus 20 MAPS and GRAPHS
Printed by The Plimpton Press
Price $2.85
Orders may be sent to The Plimpton Press, Norwood, Massachusetts

The NEW and URGENT VOICE of RUFUS ANSLEY
speaks in twenty-five vital sermons
now available
Single sermons, 10c—Ten or more, 5c each
Address
THE CENTERBROOK CHURCH
Centerbrook, Conn.
for complete list of titles sent free

RELIGIOUS BOOKS
We Buy Libraries Write for Particulars
Send for Catalog of Book Bargains
Theology, Philosophy, Biography,
Standard Sets, etc.
BLESSING BOOK STORES, Inc.
Department C
63 East Adams Street, Chicago, Ill.

AN IMPORTANT BOOK FOR EVERY YOUNG READER
THE JUNIOR BIBLE
An American Translation
Edited by EDGAR J. GOODSPEED

A Bible especially designed for young people; a selection of those parts of the Bible that are of most interest to boys and girls, with introductory notes by a great Biblical scholar to help them fully understand and appreciate this great story book and the background in which it was written. Distinguished illustrations by Frank Dobias.

AN EXCELLENT BOOK FOR SUNDAY SCHOOLS
PUBLICATION DATE—OCTOBER PRICE $2.50
Write for descriptive circular
THE MACMILLAN COMPANY 60 Fifth Avenue NEW YORK

government, already a powerful factor in the revival of good drama, has stepped into the picture to glorify this anti-fascist story with its emphatic endorsement. Not fewer than a dozen previous WPA plays have won a conspicuous place for themselves on the metropolitan stage, and most of these have directly touched upon our many social problems. The presentation of "It Can't Happen Here" from Boston to Los Angeles and San Francisco will be another powerful factor in the enhancement of the social drama.

* * *

And So Forth

Rev. Charles H. Webber, the new field secretary of the Methodist Federation for social service will begin early in September his first extended trip into the middle west in the promotion of MFSS activities. The tentative schedule calls for conferences, addresses and committee meetings in Wisconsin, Michigan, Ohio, Indiana, Illinois, Iowa, Missouri and western Pennsylvania.

Dr. Arthur Thompson, one of the oldest members of the New York conference of the M. E. church, died last week at his home in Beacon, New York. As pastor of the Park Avenue church, more than a quarter of a century ago, he was one of the most prominent ministers in this city.

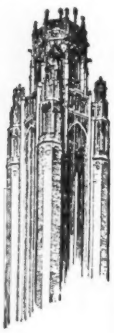
Dr. Alfred Hodgdon Brown, writer and retired Protestant Episcopal clergyman, died last week at his home in this city. He was 65 years old. Dr. Brown early in his ministry became interested in drama. He was instrumental in establishing a dramatic department in the Brooklyn institute of arts and sciences. In his later years he gave lecture courses in ethics and the drama in Columbia and Chicago universities.

Rev. John Thorn Golding has resigned his position as assistant chaplain of Columbia university in order to become a member of the staff of clergy at the Cathedral of St. John the Divine.

EDWIN T. BUEHRER.

Minister Supports Picket of Church

Rev. George W. Knepper, pastor of the High Street Church of Christ, Akron, Ohio, supported the right of a labor union to picket his church after the official board had given the contract for some repairs to an employer of non-union labor.



PROSPECTIVE THEOLOGICAL STUDENTS

What do you seek in a training school for the ministry? Devotional Spirit? Religious Liberty? Scholarship? Freedom of Research? A great city as a laboratory? Contact with a large rural area? University opportunities? Cultural enrichment? Stimulating fellow students? Rich traditions? Interdenominational relationships? Possibilities of self-help? For information about all of these, address

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue Chicago, Ill.

AUBURN THEOLOGICAL SEMINARY
Auburn, N. Y.
The 119th Year
opens
September Sixteenth
For catalogue and all information, address
HARRY LATHROP REED, President

PULPIT AND CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Makers
Communion Linens
Vestment Specialists since 1857
Custom Tailoring for Clergymen
COX SONS & VINING · INC.
131 EAST 23RD STREET . NEW YORK, N.Y.

THE CHRISTIAN CENTURY
NEW SUBSCRIPTION ORDER

THE CHRISTIAN CENTURY
440 So. Dearborn St., Chicago, Illinois

Please enter a NEW Subscription to The Christian Century for—

Title and Name_____

Street and Number_____

City and State_____

Occupation_____ Denomination_____

Enclosed find ☐ $1.00 for 4 months ☐ $2.50 for 9 months

(Add 13c a month for foreign postage; 5c a month for Canadian postage)

Seek Christian Social Order

Southern Methodist Group Studies Problems of Section and Nation

(Special Correspondence)

LAKE JUNALUSKA, N. C.—The Council on a Christian social order, a voluntary organization within the Methodist Episcopal church, south, recently held here, a three days open forum conference on current social and economic problems. This conference constituted a part of the program of the first annual meeting of the council since its organization in the summer of 1935.

The announced purpose of the council is "to work toward the discovery of the full social meaning of the gospel and toward its application to the social order." In its method, the council seeks to provide an open forum, in which Christian men and women may discuss current social and economic questions with directness and freedom in their effort to find the Christian way ahead. Its membership is naturally drawn from those who believe that the interests both of democracy and of Christianity will best be furthered by intelligent discussion of our pressing social problems and by the fullest possible acquaintance with the facts.

* * *

Dr. Fairchild Discusses Economic Issue

The method followed in the council program this year was to have each of three general topics presented in an evening lecture on the public platform of the Southern assembly at Lake Junaluska. Invitation was then extended to all who desired to do so to meet with the council members the following morning from nine to twelve in an open forum discussion of the same subject and to participate in the discussion. In each case the lecturer was present to lead or to assist in the open forum.

The three topics, closely interrelated, were "The Basic Economic Factors in the Present Social Situation," "The Plight of the Tenant Farmer" and "What Can and Ought the Church Do Toward the Social Remaking?" The first speaker was the sociologist, Dr. Henry Pratt Fairchild, of New York University. The discussion centered about the question, raised by Dr. Fairchild, whether the doctrine of *laissez faire*, under present day conditions of production, is consistent either with the teachings of Jesus or with the principles of democracy, and whether the system based upon it does not tend to break down of its own inconsistencies.

* * *

Plight of Tenancy Studied

"The Plight of the Tenant Farmer" was presented on the platform by Congressman Joe Starnes of Alabama, and Dr. Arthur Raper, a sociologist fresh from a recent study of this subject in a number of typical areas in the south. Both speakers assisted in the discussion the next morning, as did also Mr. Hudgins and Mr. Culp, regional and state directors, respectively, of the Resettlement administration. Two tenant

farmers were present and made their contribution. Mr. Starnes and the representatives of the Resettlement administration were freely questioned about the government plans to find a solution. The Bankhead bill was explained, as was the method by which Denmark has seemed to find a solution to its problems of tenantry.

* * *

Is the Church Free?

The lecturer and leader for the last round of the discussion was Bishop Paul B. Kern. The discussion was focused mainly upon what was the first point in the Bishop's lecture, the necessity that the church shall be free to perform its prophetic mission in relation to the social order—free from compulsion from without and from domination from within. Some of the questions raised were these: "Is the Church Free?" "Is the Christian Pulpit Free?" "Are preachers exercising the freedom they have?" "At what price may we preserve our freedom and the freedom of the church in the remaking of our world?"

JOHN W. SHACKFORD.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Charlie Chan at the Racetrack

(Warner Oland, Keye Luke) (Fox) Another of justly popular series on shrewd, suave doings of unique Chinese detective. He catches well-concealed arch-crook and gang who commit murder to achieve betting swindles at the track. Suspense well maintained.

For A, Y: Good of kind. For C: Probably good.

China Clipper

(Pat O'Brien, Beverly Roberts) (1st Nat) Notably well-acted human-interest thriller. War-ace flyer, married, obsessed over aviation's future, kills love and peace of mind until his clipper's first transpacific flight solves all. History theatricalized into good entertainment.

For A, Y: Fine of kind. For C: Exciting but good.

The Final Hour

(Ralph Bellamy) (Columbia) Routine melodrama with underworld background. Attorney-hero, divorced by faithless wife, turns sodden drunkard. Rescued by heroine, who later is innocently involved in murder, he saves her by highly original method of trapping vicious killer.

For A: Hardly. For Y: Unsuitable. For C: No.

Gentleman from Louisiana

(Eddie Quillan) (Republic) Rather entertaining little horse-race picture supposed to show life of famous jockey, Tod Sloane, from horse-loving boyhood on farm to track fame by his new riding style. Unlucky disqualification finally rectified. Much racetrack glamor.

For A: Mildly amusing. For Y, C: Good of kind.

I Give My Life

(Tom Brown, Frances Drake) (Para) Tense, grim, unpleasant melodrama ("The Noose" of 1928). Young hero kills vicious racketeer father about to harm his happily remarried mother. Death sentence and surprise rescue. Character values largely obscured by harrowing action and suspense.

For A: Depends on taste. For Y: Better not. For C: No.

My American Wife

(Francis Lederer, Ann Sothern) (Para) Light, amusing comedy. Hero engaging as penniless Austrian count, truly in love with wealthy American bride. Many laughs as he balks parents' efforts to make him mere show-piece. He wants to be a real, working American. Saloon episodes harmless.

For A: Amusing. For Y: Amusing. For C: Doubtful interest.

Mystic Mountain

(French-Swiss production, English titles) Artistically done, finely photographed picture of humble life in Alpine hinterlands, central theme a gripping, tragic romance. Strong picture, but slow tempo, weird camera angles and much symbolism prevent general popularity.

For A: Notable. For Y: Little interest. For C: No.

Shakedown

(Lew Ayres) (Columbia) Murder-thriller by formula and hokum. Romance of hero and his wealthy employer's daughter. Her fake kidnaping stunt, to gain father's approval of match, results in gangster complications. Auto-chases longer, and tires squeak louder, than ever.

For A: Mediocre. For Y: Hardly. For C: No.

Best Recent Films for Family:

Show Boat	Two in Revolt
Boulder Dam	Poppy
Dancing Pirate	Gentle Julia

Films of Special Interest to Adults:

White Angel	Mary of Scotland
Green Pastures	To Mary—With Love
Girl's Dormitory	Road to Glory

BOOKS RECEIVED

Mohammed, A Biography, by Essed Bey. Longmans, $2.50.

I'm for Roosevelt, by Joseph P. Kennedy. Reynal & Hitchcock, $1.00.

A Time to Remember, by Leane Zugsmith. Random House, $2.00.

The Present Republican Opportunity by a Democrat, Carl Vrooman. Author, Chenoa, Ill., 25 cents.

Broadcasting Your Talk, by O'Brien Atkinson. America Press, 25 cents.

My Pioneer Past, by Guy Waring. Bruce Humphries, Boston, $2.75.

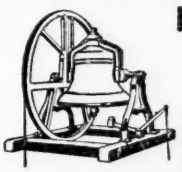
Of Lena Geyer, by Marcia Davenport. Scribners, $2.75.

The Decline and Rise of the Consumer, by Horace M. Kallen. Appleton-Century, $2.75.

20 Years with Billy Sunday, by Homer Rodeheaver. Cokesbury, $1.00.

Catalogue, A Novel, by George Milburn. Harcourt, $2.00.

Church Furniture
Pews, Pulpits, Chancel Furniture
Develop love of worship in children, renew it in adults by rearranging the chancel. Our designers will make sketches and estimates without obligating you. Write Mr. Peebles, care of
American Seating Company
General Offices: Grand Rapids, Michigan
BRANCHES IN ALL PRINCIPAL CITIES


MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

MAKE YOUR Chicago VISIT A Real Pleasure
Stay where successful men and women stay—on Michigan Avenue at the Auditorium Hotel where the gallant hospitality of the past meets the modernity of today. Enjoy the fine food,—the large spacious rooms and the convenience of its "edge of the Loop" location.

AUDITORIUM HOTEL
MICHIGAN AVENUE AT CONGRESS STREET
GEO. H. MINK Manager
RATES
WITH PRIVATE BATH $2.50
WITHOUT PRIVATE BATH $1.50

WHEN in NEW YORK
STOP AT THE
PRINCE GEORGE HOTEL
Close to Many Famous Churches.
4 Blocks from Largest Department Stores and Empire State Bldg.
Write for Road Map showing new route numbers through city.
In The Zone of Quiet
1000 Rooms with Bath
SINGLE $3
Double $5
No charge for cot for Little Tot
Matron in attendance for ladies traveling alone.
Evening Concerts in Largest Hotel Lounge in New York.
ALBURN M. GUTTERSON, MGR.
FIFTH AVENUE at 28th STREET, N. Y.

Introducing . . .

• "The Minister's Professional Library"

A New Series of Authoritative Books

Its Intention: While the Christian ministry is primarily a vocation, its successful prosecution depends on proper technical equipment. High ideals call for high standards in presentation. The aim of the Minister's Professional Library is to supply the modern minister with a series of authoritative books covering the professional side of his work: the actual techniques of worship, preaching, the pastoral office, running the physical plant of the church. It will present and exemplify those high professional standards which are as necessary in the ministry today as they are in medicine or law. It will include only books addressed directly to the minister in his professional capacity. It is essentially a working library which will, in time, cover the whole field of ministerial activity. The first two volumes in this new series are described briefly below:

THE USE OF THE BIBLE IN PREACHING

By Carl S. Patton

Dr. Patton, who is professor of homiletics, the Pacific School of Religion, Berkeley, Calif., does not agree with the New York clergyman who recently called for a moratorium on preaching. On the contrary, it is time, he urges, "for a renaissance of biblical preaching." The Bible is unfamiliar to the layman of today—who may still revere it but seldom reads it. Meanwhile critical research has made of it a new book. From a repository of dogma it has become a source book of history, especially the history of the original insights and experiences on which our religion is built. Dr. Patton shows how the minister, by using in the pulpit the results of biblical research, can preach dramatic sermons that vitalize the religious and ethical problems of today by showing how they were present in the lives of the Hebrews and early Christians. He does not suggest that the preacher discuss the higher criticism in the pulpit or himself become a higher critic. The up-to-date commentaries will give him all the ammunition he needs. Examples of sermons preached by the author to his congregations are given. The problem set the preacher by the emergence of "form criticism" is discussed. *(Published August 30. $2.00)*

PLAIN THOUGHTS ON WORSHIP

By Edwin A. Goldsworthy

The minister of the First Baptist Church of Rahway, New Jersey, has had unusual opportunity to study the art of worship. He not only worshipped and later studied under masters of that art, but his father, William A. Goldsworthy, is organist in the famous St. Marks-in-the-Bowerie where the author spent some years collaborating with him in working out the forms of worship used by Dr. William Norman Guthrie. The author regards worship as the prime factor in the Christian life and deprecates the extremes of go-as-you-please informality and freakishness in the church service. Worship involves form but must retain sincerity, naturalness and vitality. His book will be found valuable both by ministers in liturgical and in "free" congregations. He includes children's worship, music and the use of drama in his simple but comprehensive presentation. *(To be published September 15. $1.50)*

Succeeding volumes in this series will be announced from time to time

WILLETT, CLARK & COMPANY

Chicago *New York*

V53
36
SEP
2
36
XUM